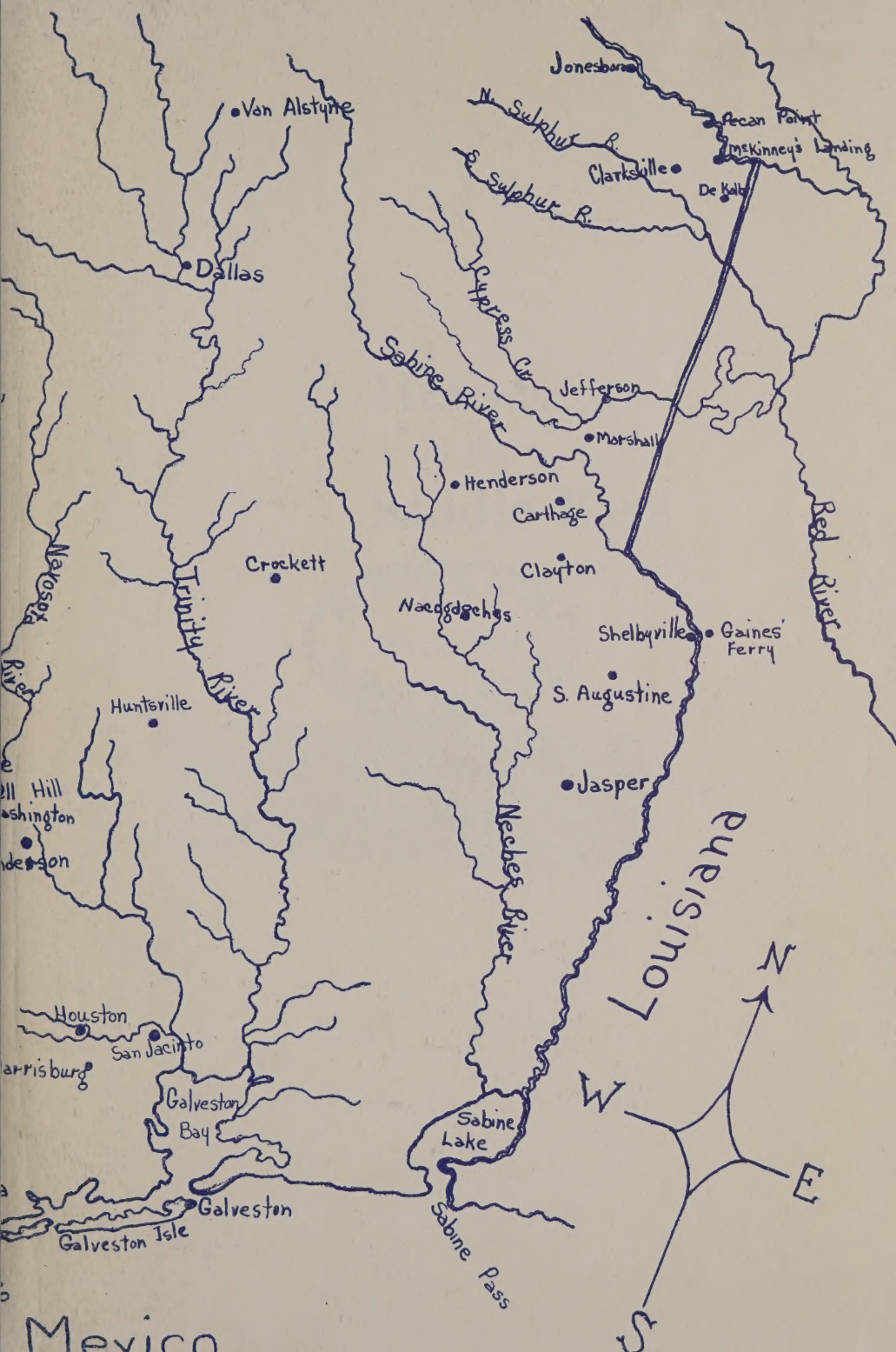
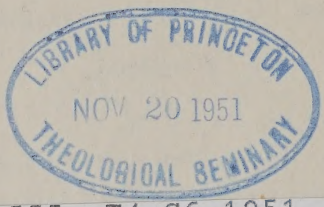
HEROES of the SADDLE BAGS

By JESSE GUY SMITH



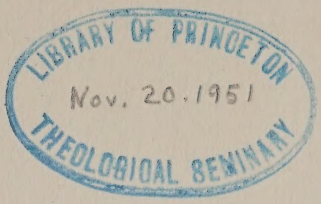

The Republic of Texas
Colorado River
Brazos River
Waco
Nashville
Austin
Bastrop
Castroville
New Braunfels
San Antonio
Gonzales
Rutersville
Brenham
La Grange
Egupt
San Filip
Guadalupe River
San Jacinto River
Victoria
Linnville
Lavaca R.
Navidad
San Bernard R.
Old Caney Ck.
Matagorda Bay
Matagorda
Indianola
Nueces River
Corpus Christi
Gulf of


Jonesboro
Van Alstyne
N. Sulphur R.
Pecan Point
McKinney's Landing
Clarksville
De Kalb
S. Sulphur R.
Dallas
Cypress Cr.
Sabine River
Jefferson
Marshall
Henderson
Carthage
Red River
Crockett
Clayton
Nacogdoches
Shelbyville
Gaines' Ferry
Trinity River
Huntsville
S. Augustine
Jasper
Neches River
Louisiana
Houston
San Jacinto
Galveston Bay
Sabine Lake
Galveston
Galveston Isle
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Heroes of the saddle bags

Heroes
of the
Saddle Bags



Heroes of the Saddle Bags

A History of Christian Denominations in The Republic of Texas

By
JESSE GUY SMITH
East Texas State Teachers College

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To Jewell

Preface

This study originated from a question once asked of Professor E. C. Barker in a Texas History seminar. To the query, "What has been written on the subject of religion in the Republic of Texas?", the reply was, "Very little or nothing." With Professor Barker's approval I then began a study of this subject.

It soon became apparent that there was a dearth of material, which furnished a possible explanation for the scanty bibliography on the subject. Newspapers of the Republic proved to be virtually silent on matters of church and religion. Missionaries to Texas sent their reports back to the central societies to which they were affiliated. These reports have been largely discarded or lost. It became evident that much traveling would be necessary to locate any of them or any old letters of the missionaries or old church records.

Travel conditions during the war interrupted the collection of material and the writer's temporary loss of interest in the subject was the natural result. Encouragement from Dr. Barker and persistent pressure from the writer's family eventually sent him on the trail again.

This study has convinced the writer that the hazardous work of the old circuit riders and itinerant preachers has had a monumental influence on Texas history. Voluminous research of political leaders and numerous monuments to military heroes have obscured the historical role of these heroes of the saddlebags.

Some years ago when the college teachers of Texas voted overwhelmingly to honor one whose brief sojourn in Texas ended with a spectacular death and another whose career had been a great provocation to Austin, no effort was made to include important leaders in laying the foundation of religious and educational institutions in early Texas.

The writer feels that an injustice has been done to these men who too gave their lives, after much suffering and many hardships, for the same cause as those who died in military service. Our heritage from them has been as valu-

able as from the Alamo or Goliad. The story of their work and a sketch of their lives is the purpose of this study.

The author is indebted to Professor E. C. Barker for his encouragement and patience throughout the preparation of this manuscript; to E. W. Winkler of the Library of the University of Texas, and to Miss Harriet Smither of the State Library for their more than generous response to repeated calls for aid. A debt of gratitude is due Mrs. A. F. Maxwell of Bonham for her invaluable aid in proof reading and typing and to Mrs. William Gerbetz of Commerce for preparing the maps.

The writer is especially indebted to the numerous individuals in various parts of the state who have been generous beyond measure in locating old settlers and old records in historic areas.

Without the continual encouragement from the writer's wife and children this work would never have been completed.

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CHAPTER I

General Conditions

The year 1836 marks, not only the political independence of Texas, but the religious independence also. Immediately after San Jacinto the Protestant denominations began their influx into the new Republic. Even though it was illegal for Protestants to organize and preach during the Colonial period, there had been preaching by these groups from the very beginning of Anglo-American settlement.

Bible schools were organized and camp meetings held several years prior to 1836. Many letters of inquiry were written to Austin by prospective immigrants concerning the status of religion, which indicated a general interest in religion as well as apprehension concerning the prohibition law. Austin replied with tact, hoping to say nothing that could be used against him and his efforts to keep on friendly terms with the Mexican officials. He was much more interested in an immigrant's honesty and his character than his adherence to any religious denomination. He did say that:

> There are two obstacles which hinder immigration to this province: One is the doubt which exists concerning slavery and the other religion.[1]

Religion must not have retarded immigration to any

[1] Austin to Seguin, January 1, 1824, *The Austin Papers*, I, 718.

great extent. John J. Linn, one of the early settlers has this to say:

> Not one in ten of the colonists introduced into Texas were Catholics; and to my certain knowledge no efforts were made to secure forcible subscription to the tenets of that church.[2]

Protestants living near a Mexican official residence used more caution in exercising their religion than those more remotely removed. Austin was quite anxious that no Protestant stir be made that might result in criticism from the Mexican government. This was especially true when he had hopes that restrictions on religious freedom were in the process of being removed. He was more anxious about the Methodists, for he says:

> . . . that in some instances they are too fanatic, too violent and too noisy. . . I assure you it will not do to have the Methodist excitement raised in this country.[3]

This desire of Austin appears to have been respected. However, while Austin was imprisoned in Mexico during the year 1834, more freedom was assumed and several camp meetings were held. No restrictive nor punitive measures were placed on them because of this violation of the law. The religious heritage of the old Three Hundred is indicated by their Bible names. After omitting the common names of John, James, and Thomas there are still ninety-nine Bible names out of the Three Hundred.

In 1837, Protestant missionaries from the United States had arrived in Texas prepared to begin their work. The Methodists and Presbyterians were first on the field. The custom was for one of these preachers to stop at some settler's house and ascertain this family's religious inclinations and if a sympathetic response was found services would be agreed upon. The neighbors would be notified and religious services would be held. If a small group, of the minister's faith, could be assembled a church would be organized. When as many as

[2] John J. Linn, *Fifty Years in Texas*, 283.

[3] Austin to Josiah Bell, February 24, 1829, *The Austin Papers*, II, 172-174.

three or four churches in the same section were organized then a larger organization was formed. The Methodists would form a conference, the Presbyterians a presbytery, and the Baptists an association. The earliest of these organizations in the Republic were around Nacogdoches and San Augustine in east Texas and the Brazos-Colorado of central Texas. These were soon followed by organizations in the Houston-Galveston area.

The slaves attended the services and would become members of the churches along with their owners. The early church rolls list the constituent members and after naming the whites the names of the slaves would be listed. Sometimes they attended the preaching services with their owners, but if there were a sufficient number of blacks, separate services were held for them. The Rev. James Huckins, the outstanding Baptist preacher during the Republic, is often mentioned as preaching to the slaves after concluding his regular services for the whites. Sunday Schools were set up at many places prior to organizing a church since this was not necessarily sectarian.

The camp meeting became the most famous of the religious assemblies. Here a group of ministers would gather and alternately preach and pray. Crowds would gather, coming on foot, by horseback or wagon, prepared to remain for several days. Families or small neighborly groups would prepare their meals together. The place selected for these camp meetings would be a well shaded, wooded area, adjacent to abundant water. The most famous of these camp grounds was Cedar Creek in Washington County, south of the present town of Brenham.

The influence of these camp meetings was profound. *The Red Lander* speaks, perhaps with some exaggeration, of one held in East Texas as follows:

> In Eastern Texas there has been achieved more complete revolution in morals and religion, within the past two years, than was wrought in our political condition by the revolution which separated Texas from Mexico. In the counties of Rusk, Sabine, Nacogdoches, Shelby, Jasper, and San Augustine, probably more than one-half of the population are professing christians. And in this respect, we doubt whether there is in America a section of country of the same extent

where as great changes have been experienced in religious matters.[4]

Co-operation between the denominations was evident to a remarkable degree during the Republic, and nowhere more noticeable than in the camp meetings. The sparsely settled country and ministers being scarce tended to create a common bond and friendly relations. At Independence the Baptists, Methodists, and Presbyterians used the same building. The *Texas Presbyterian* invited other denominations to report their work in its columns and in 1847, the Baptists used three columns of the Presbyterian paper to report the work of the Union Baptist Association, and even printed their Articles of Faith. The editor made no comments nor explanations.[5]

The camp meetings being undenominational, as a general thing, many attended who would not attend any other religious service. Here religious co-operation reached its highest point for religion was considered common property and all enjoyed it mutually. People came as far as eighty miles in spite of the difficulties of travel. Here neighbors met and discussed the problems of home, school, church, society, and state. Denominationalism was lost in the spirit of social brotherhood and common christianity. The ministers expected little pay for their services and were seldom disappointed in their expectations.

A reader in scanning the old newspapers of the Republic finds it singularly noticeable how few references are made to preachers, preaching and church services. A front page column will be used to describe a rare goat found in Hindustan or a report of a lecture on womanhood by a Kentucky politician, but seldom a word will be found giving an account of a religious meeting being held right in the city by Martin Ruter, R. E. B. Baylor, or Sumner Bacon. Much of our information must come from letters and reports sent to papers and religious organizations in the United States. There are exceptions to this, of course, and the editor of the *Matagorda Bulletin* shows that there was much interest in religion even if it was not always reported:

[4] *The Red Lander,* November 11, 1843 (San Augustine).

[5] *The Texas Presbyterian,* October 16, 1847; November 8, 1851.

On Sunday morning we rode five miles to Texana to breakfast. The only public place was kept by a Mr. McNutt from Louisiana, and a kinsman, we were told, of the Governor of Mississippi. The food was good and the charges moderate. There was preaching here by a Methodist clergyman, which drew together the neighborhood and made the little village appear quite 'religious-like'. These pious methodists are pioneers in the wilderness of this world, and wherever they can find two or three gathered together in the name of the Lord, they are sure to be in the midst of them.[6]

One newspaper, *The Red Lander,* comments upon the dearth of religious reports in the newspapers:

The Red Lander is the only record of the 'rise and progress' of religion in Texas. The other journals are of too wicked a cast to answer as a medium of religious news. This is to be regretted; for it is just as necessary that the people should be edified (especially the sinners) upon the subject of religion, as upon politics, finance, or love matters. We have published a great deal for our Methodists friends — in fact the files of the *Red Lander* furnish a historical compend of the flourishing progress of that church for the last four years.[7]

The character of the Texan was, on the whole, about the same as the average citizen of the United States. Thomas J. Pilgrim, who taught in San Felipe in 1829, wrote in 1874:

I would here correct one erroneous impression in the relation to the early settlers of Texas. Many believe they are rude and ignorant, with many vices and few virtues, and for the most part refugees from justice and enemies of law and order. That there were some rude and illiterate people among them, is no more than can be said of almost any society, and that some were vicious and depraved is equally true; but what there was of evil you saw on the surface, for there was no effort at concealment and no reason to act a borrowed part. Assassins, if there were any, appear as such. Now they often appear in the guise of a gentleman, that they may conceal their true characters and accomplish their object. No one estimates more highly than the writer the

6 *Matagorda Bulletin,* March 7,1839.

7 *The Red Lander,* October, 21, 1843.

intelligence, enterprise and virtue of the present population; and yet I fully believe there were, in the early history of Texas, more college bred men, in proportion to the population than now, and as much intelligence, good common sense and moral and religious culture among the females as among the ladies of the present day. . . A kinder and more hospitable people, perhaps, never lived. Their houses were welcome homes to each other, and never was the stranger rudely repulsed or sent away.[8]

An unquoted part of the above letter written by Mr. Pilgrim, three years prior to his death, which occurred in 1877, gives a glowing tribute to the hospitality of Mrs. Josiah Bell, in whose home he was a guest in 1828, and many times afterward.

G. Gates, a visitor to northeast Texas, wrote in 1842:

I think that during my short visit there I saw as much practical living christianity as I have at any time or in any place seen under like circumstances. The people in this part of Texas are not renegades. They are as honorable, intelligent, hospitable and well disposed, so far as I saw and am able to judge, as any people that I have ever seen in a newly settled country; and I believe the gospel, properly presented, would be crowned with as great success in that Republic as anywhere else.[9]

From another section of the Republic, Bishop Leonidas Polk referring to the people of Galveston, says of them:

They appeared to be highly respectable and would compare very well with those found in any town of our own country of equal age.[10]

Then from farther down the coast the Rev. Caleb Ives speaks of Matagorda:

Strange as it may seem, the congregation will by no means in point of intelligence and respectability suffer in

[8] J. B. Link, *Historical and Biographical Magazine*, 366. J. B. Link, a Baptist editor, was a contemporary of Pilgrim during his later years.

[9] *Millenial Harbinger*, XIII, 238 (Bethany, Virginia).

[10] *Spirit of Missions*, July, 1839, 199.

comparison with our congregations generally in the United States. I have no marvelous stories to tell you, but I would simply say that I have . . . seen few towns in the Southern United States where there is more intelligence and morality, more respect for religion or a stronger desire for the benefits of the institutions of the gospel, than this place.[11]

Speaking from near the center of population, the *Telegraph and Texas Register* says:

We have seen with much regret, notices in several of the religious journals of the Union, evidencing a very uncharitable disposition toward the citizens of this country and displaying a very great ignorance of the true character of our citizens. A little reflection ought to have convinced these illiberal journals that the citizens of Texas, being mostly settlers from the United States and Canada, are neither heathen, infidels, renegades, nor anthropophagi; but simply what the Yankees call *American*, and what other Americans and Europeans term Yankees, similar in language, manners, and customs to the citizens of all the new States of the Union; and, if differing in any respect, solely in this that, from the peculiar circumstances in which they are placed, they embrace more of the enterprising and adventurous. There are indeed few churches, but it is owing to the intolerant spirit of the Mexican laws, which forbade the erection of Protestant Churches.[12]

A writer gives us a view of conditions in the new capital, Austin, situated on the western border of settlements. Sunday, January 12, 1840, is described as follows:

The streets were nearly empty, the stores closed, and the stillness all around proved, that even here, the authority of the command to remember the Sabbath day, was recognized.

Attended divine service in the Senate Chamber. The auditory was large and highly respectable comprising in it most of the members of Congress and heads of departments, with their families. Before the sermon a little son of Judge B, [Burnet] Vice-President of the Republic received baptism. . . . after the sermon the sacrament of the Lord's Sup-

11 *Ibid.*, March, 1839, 88.

12 *Telegraph and Texas Register*, May 16, 1837.

per was administered. . . nineteen persons united in this feast of love, some of the highest officers of state and one negro servant, whom these christians acknowledged in the brotherhood of Christ.[13]

Melinda Rankin admits there were some undesirable characters in Texas, but sorely regrets that judgments of the country should be based upon these characters. She says:

"Crime is not more common than in the older states".[14]

The Houston *Morning Star* in reporting a thief entering the office of Dr. Anderson says that this was the second occurrence of this sort in Houston and regrets,

That it has become necessary for our citizens to *lock their doors,* a thing which many persons have never thought of until recently.[15]

In addition to the itinerant preacher, Sunday Schools and camp meetings, the American Bible Society had its agents active in the Republic. State and county auxiliary societies were formed. President Burnet was quite active in this work. A branch of this society was formed at Nacogdoches, May 12, 1839, with a constitution and a full slate of officers. Col. Frost Thorn was elected president; Haden Edwards, K. H. Douglas and William Sparks, vice-presidents; Gen. Thomas J. Rusk (who presided at the organization), treasurer; Charles Gould, secretary, and D. S. Kaufman and A. S. Hamilton, distributors.[16] The prominent personnel of this organization gives it respectability and illustrates the esteem in which it was held. Mr. Fontaine, private secretary to President Lamar, founded the Bible Society in Austin and an account of this is given in the *Austin Gazette* of June 30, 1841.

The influence of the influx of the large group of Protestant ministers into Texas after 1836, affected the life of the people about as much as the political changes of the same

13 *Texas in 1840,* by an Emigrant, 67 (New York, 1840).

14 Melinda Rankin, *Texas in 1850,* 27-28.

15 *Morning Star,* June 27, 1839.

16 *Morning Star,* July 9, 1839.

period. Letters written in the colonial period contrasted with letters written in the Republic clearly indicate the trend in the religious life of the people. William DeWeese, writing from the Colorado river settlements in 1831, says:

> The people of this country seem to have forgotten that there is such a commandment as, 'Remember the Sabbath Day and keep it holy'. This day is generally spent in visiting, driving stock, and breaking mustangs. There is not such things as attending church, since no religion except the Roman Catholic church is tolerated, and we have no priests among us. Indeed, I have not heard a sermon since I left Kentucky, except at a camp meeting in Arkansas.[17]

From the Brazos, Julia Ray writes about the same time as DeWeese:

> How often do we attend church? Don't be too shocked when I tell you we heard our last sermon in Virginia. If we wanted to go to church, we could find in this part of Texas no church and no minister. . . Sunday is spent by most Texans in hunting, and fishing, and breaking wild horses. All elections are held on Sunday. Some of us, however, observe the Sabbath and try to live as if we were in Virginia.[18]

Early in the Republic when churches had been organized in numerous places quite a different tone is found. When the Texans had an opportunity of attending church they generally accepted it.

Under the caption, "Sabbath in Texas", the *New Orleans Observer* prints a letter written in 1837:

> There is a Sabbath — A Christian Sabbath observed in Texas. I spent three Sabbaths in Nacogdoches, and though seven years of my life have been spent in a city in the United States possessing a religious character . . . I have never yet seen a more strict observance of the Sabbath anywhere than I witnessed in Nacgodoches. . . At nine o'clock in the morning the church going bell calls the children to the Sabbath School; at eleven o'clock the citizens were called to church by

17 W. S. Red, *History of the Presbyterian Church in Texas,* 15.

18 A. A. Lide, *Robert Alexander and the Early Methodist Church in Texas,* 13.

the same bell, where an intelligent and pious minister preached to them. There was preaching at three o'clock and at candle light and all the appointments were well attended. Not a single door was opened of all the business houses of the place, and not a single article of merchandise, not even a glass of grog, alias poison, could be purchased.

I have spent several Sabbaths in San Augustine, and nearly the same remarks I have made in regard to Nacogdoches would be applicable to this place. . . The business houses are not kept so strictly closed as at Nacogdoches but fully as much so as it is common in most of the towns in Southern and Western portions of the United States.

I have been at Houston, (the seat of government) some five or six Sabbaths and on the Lord's Day heard the Gospel preached by able ministers who were listened to with respect and attention.[19]

Rev. James Huckins, writing of his work at Brazoria says:

> Here the morals of the people have undergone an entire change. Drunkeness, gambling, and horse racing have almost disappeared and an interest has been awakened in the subject of religion; but a most difficult soil to cultivate.[20]

It has been said that the early days in Texas were trying on oxen, women, and preachers, because of bad roads, primitive conditions of housekeeping and evil living. There were obstacles in the moral and religious fields that appeared insurmountable.

One of the first institutions to be attacked was the saloon and grog-shop. A visitor to Houston in the fall of 1837 wrote:

> . . . but the saloons. . . and of them there is a large number, seemed to be doing the heaviest business in the place, everybody seemed to patronize them.[21]

By 1840, temperance societies were beginning to be organized. Large rallies were held at Clarksville, Houston,

19 Copied from *New Orleans Observer* by the *Christian Index*, VI, III (Atlanta).

20 *The Christian Index*, VI, 257.

21 M. E. Blandin, *History of the Shearn Church*, 9.

Corsicana, and other places. President Houston made a "grand speech" at the Houston rally and used his own experience in urging abstinence from drink. He admonished his hearers to do as he advised and not as he had done. He spoke at such length that the visiting preacher did not have time to give his speech and had to wait until the following night. Houston made many speeches in the cause of temperance.[22]

The Baptists recommended dismissal from the church for drunkeness, and many instances are found in the church records where this recommendation was exercised. "Taking the pledge" was a regular part of the camp meetings. The very first session of the Union Baptist Association (1840) recommended:

> . . . to the members of the various Baptist churches throughout the land, the formation of temperance societies in their neighborhoods, so that the stream of liquid fire which has devastated other countries, may not blast and wither the rising prospects of this young and interesting Republic.[23]

The Red Lander of October 17, 1841, speaks of "Men of talent" taking hold of the temperance question and that there "is no cause to be discouraged". The paper gives an account of the speech of Judge G. W. Terrell on temperance. The Rev. W. Y. Allen relates an incident at Houston where on April 14, 1838, a crowd gathered to hear a speech to Congress by the President; at the close of which,

> A fight occurred in front of the Capitol and a murder in the afternoon, in a saloon. The murderer and the murdered both heroes of San Jacinto — rum's doings.[24]

The theater, horse-racing and dancing all came under attacks by the ministers. The dramatic season opened in Houston in 1838, with a professional stock company of eight men and three women. The next year there were two the-

22 William R. Hogan, *The Texas Republic,* 220.

23 Minutes of the Union Baptist Association, now in the Archives of Southwestern Theological Seminary, Ft. Worth.

24 Diary of W. Y. Allen, *Southwestern Historical Quarterly,* XVII, 45.

aters vying with each other. Local home talent plays were very common in nearly all the larger populous centers. These local groups or "Thespian Societies", were organized to entertain the citizenship. Some of these groups were even organized in rural communities. The church did not approve the theater, but little positive action was taken to oppose it. The church people took the attitude of ignoring theaters or "damning them with faint praise".[25]

This attitude seems to have borne fruit for a few years later a church paper rejoiced with the following:

> In Houston we have four evangelical Churches and *no theaters.* In Galveston — six evangelical churches and no theater. We commend the above statement of facts to some of our editorial brethren of the North, who a few years since published, with so much glee. . . that Houston contained *two theaters and no churches.*[26]

A marked characteristic of the early Anglo-Saxon people was gambling and it has ever lingered in their blood. Those who brought the new republic of Texas into being were no exception. Billiards, faro banks, cards, cock-fighting and horse racing flourished in most places. Laws were passed against gambling during the first year of the Republic and strengthened again in 1840, but they appeared to have little effect. A Houston newspaper, possibly unfriendly to the laws, commented editorially:

> Since the law for the suppression of gambling has been passed, we have seen more card playing than ever. New games have been instituted and old ones revived. The Texians play at rounders; the Frenchmen at vingt-et-un; the Mexicans at monte; the Kentuckian, Mississippians, and Tennesseans at poker, the Dutch at euchre; the Sons of Erin at forty-five; and the negroes at old sledge. They all cut and shuffle to get rid of paying the liquor bill, for now we have to pay fifty cents per glass and it takes but a few to spoil a V or X. We hope Congress will take this matter into consideration and repeal a part or whole of it.[27]

25 Wm. R. Hogan, *The Texas Republic,* 125.

26 *The Texas Presbyterian,* November 6, 1847.

27 *Houston Weekly Times,* April 30, 1840.

By far the most popular form of gambling was betting on horse-racing. Few communities were out of reach of a race track, but the best known were in the coastal section, at Galveston, Houston, and Velasco. General Thomas Jefferson Green was the moving spirit at Velasco. North Texas had race tracks also as the following challenge in the Clarksville *Northern Standard* illustrates:

> Hart and Co., are hereby informed that my horse *Woodpecker* can take their horse, *Albert Gallatin,* two mile heats, over the Boston track, on the first Monday in May next, for a negro boy worth six-hundred and fifty dollars, and three-hundred and fifty dollars in cash. The objection I have to the Clarksville track is, that it is too muddy in wet weather and too hard in dry.[28]

T. A. Morris writes:

> Saturday January 1, [1842] we passed through Douglas, a small village [fifteen miles west of Nacogdoches] near which a company of men were congregated to try the speed of their quarter-nags, and to spend their surplus shillings at the place of strong drink. Such meetings are disgraceful to any community; but what better could we expect of Texans, seeing they come mostly from the United States where horse racing is encouraged by laws? . . . There are in this neighborhood some Methodists, Baptists, and Presbyterians, and plenty of sinners.[29]

This illustrates again that the average Texan was no different from the average Anglo-American of the United States and that the ideas and problems of the preachers were about the same in each country at the time.

Ministers were welcomed in the homes of the settlers and their sermons were heard by respectful audiences in the churches with few exceptions. Instances of rowdiness are known to have occurred at Washington-on-the-Brazos and at San Antonio.

President Houston, to relieve a strained treasury, furloughed a large portion of the army. Land had not been

28 Clarksville *Northern Standard,* November 6, 1844.

29 T. A. Morris, *Miscellany,* 329.

voted to them and many of them were from the United States. These soldiers gathered in the towns and Washington seems to have received more than its share of this rough element. They often disturbed religious services. Sometimes they would attend in the most respectful manner, but as soon as the church services were dismissed they would gather at a store or saloon and hold mock services. David Ayers would conduct prayer meetings in the back room of his house to prevent being disturbed by them and their mockery.

J. W. Lockhart says:

> Sundays on the streets were not regarded with any more reverence than any other day. It was very common to see men with from two to four pistols belted about them, with the addition of a large bowie knife. . . The actual residents lived in well-made clapboard houses, and were fine people, generous, hospitable, and courteous to strangers. When they left home their doors were locked against 'varmints' but the latch string always hung outside that the stranger might enter and make use of the house.[30]

Robert Alexander preached in Washington quite often and had some interesting experiences with the rough element at times. He was a man devoid of fear and always went well armed and would meet the toughest on equal terms. He preached in the Hatfield Hall over Hatfield's saloon and when on one occasion some gamblers undertook to block his services by pre-empting the hall with their tables for gambling purposes he arrived at the appointed hour and courteously invited them to remain. They kept up their game and gave him no heed. He opened his Bible and preached a fire and brimstone sermon. They soon began to listen and when the service was over they came forward and thanked him and later made up a purse and presented it to him.[31]

In 1841, R. E. B. Baylor and William Tryon held a Baptist meeting at Washington and baptized twenty-four converts in the Brazos River after services one night. Of this meeting Lockhart says:

> Washington was never the same after the meeting held

30 J. L. Wallis and L. L. Hill, *Sixty Years on the Brazos,* 14-15.

31 *Quarterly of Texas Historical Association,* I, 94.

by Tryon and Baylor. Nearly all the town joined the church.[32]

Most of the preachers in Texas were intelligent, religious men of strong character, and they were always well received. However, a few worthless hypocrites crept in and created a bad atmosphere. To prevent such from becoming prevalent there was organized a Vigilance Committee in Houston in 1839.

Rev. W. Y. Allen, who knew Texas as well as any preacher in the early Republic says:

> Men who come to preach a little, speculate a little, and make a good deal of fuss about a little labor in hot weather, or wet weather, are not wanted in Texas. Nor do the people of Texas need men who cannot preach to the edification of the people in the States; but we want men who, like the children of Issachar, are men that have understanding of the times to know 'what Israel ought to do'.[33]

The Episcopal ministers of Texas drew up a strong protest against any minister coming to Texas unless he possessed "satisfactory testimonials of christian character and enjoyed the confidence of the rectors at the time of their emigration".

A general apathy settled over the churches of all denominations after the Mexican Invasion of 1842. Church letters indicate a rather sad and gloomy attitude on the part of churchmen, but by the latter part of 1843 renewed life had set in and growth was constant on into the period of annexation.

From 1845 to 1861 all phases of church and religious activities had a phenomenal growth. Yoakum says there were 35,000 Protestant church members in Texas in 1855.[34]

32 J. L. Wallis and L. L. Hill, *Sixty Years on the Brazos,* 54.

33 W. S. Red, Quoting from the *Watchman of the South,* June 11, 1840.

34 H. Yoakum, *History of Texas,* II, 219-227.

CHAPTER II

The Methodists

1. THE GROWTH OF THE METHODIST CHURCH IN THE EARLY DAYS OF THE REPUBLIC

The Methodists began their work in Texas during the Colonial period. We have records of William Stephenson, Henry Stephenson and the twins, Washington and Green Orr, preaching and organizing societies of the Methodist faith south of Red River as early as 1818. At the time this section of the state was thought to be a part of Arkansas. Stephen F. Austin wrote to William Stephenson in May, 1824, a letter which appears to be in reply to one from Stephenson. He says in part:

> The government of the Nation has finally settled down into the Federal Republican system, and the outlines of the constitution are copied from that of the United States, with the single exception of an exclusive religion in favor of the Roman Catholic, which is the law of the land, and as such must be obeyed. And if a Methodist, or any other preacher, except a Catholic, was to go through this country preaching I should be compelled to imprison him. All the children in the country must be baptised in the Roman Church, and all marriages must be celebrated in that Church. This is the law of the Nation, and all who move here must obey it.[1]

The activities of the Methodists caused Austin some anx-

[1] W. S. Red, *The Texas Colonists and Religion*, 75.

iety. He feared they would embarrass his relations with the Mexican government. He wrote in December, 1824:

> The Methodists have raised the cry against me, this is what I wished for if they are kept out, or will remain quiet if here for a short time we shall succeed in getting a free toleration of all Religions, but a few fanatics and imprudent preachers at this time would ruin us — We must show the Government that we are ready to submit to their laws and willing to do so. After that we can, with some certainty of success, hope to have our privileges extended.[2]

Five years later, Austin wrote to Josiah H. Bell:

> The subject of preaching must be managed with prudence, for I do assure you that it will not do to have the Methodist excitement raised in this country.[3]

William Stephenson subsequently became a presiding elder in Louisiana and often visited Texas on preaching tours during the period of the Republic and after. Henry Stephenson, probably no relation to William, was born in Virginia in 1772, moved with his family to Kentucky in 1801, and a few years later emigrated to Missouri. He was an uneducated man, having attended school only three months during his life, but he was licensed to preach in the Illinois district of the Tennessee Conference. He moved to Arkansas in 1817, where he met and became a preaching associate of William Stephenson. They came into Austin's colony preaching in 1824. He was given charge of a Louisiana Circuit in 1828 and in 1835 moved with his large family to Jasper County, Texas. After the Texas Revolution he ceased to be prominent as a preacher but we find him visiting camp meetings as far west as the Colorado. He died near Jasper November 20, 1841.[4]

Washington Orr died in Missouri in 1852. Green Orr lived and preached in Lamar County, Texas, for twenty years during the thirties and forties, and then moved to Indianola, where he died during the Civil War.

James P. Stephenson, (probably a son of William Ste-

2 E. C. Barker (ed.), *The Austin Papers,* I, December 17, 1824, 991.

3 Austin to Bell, February 24, 1829, in Ibid., II, 173.

4 Homer S. Thrall, *History of Methodism in Texas,* 36.

phenson) came into East Texas in 1835. In 1836 he held a meeting in Shelby County and baptized a child of William C. Crawford, a signer of the Declaration of Independence. It was this Crawford who prevented the Texas Constitution from disfranchising all ministers and forced a compromise preventing them only from holding office. This provision prevailed throughout the period of the Republic and even carried over into the first state constitution in 1845.

James and Henry Stephenson held a meeting near the house of Samuel McMahon east of San Augustine in September, 1834, and organized a church of 48 members with Samuel McMahon as class leader.[5] This church existed until regular Methodist missionaries were sent to Texas and Littleton Fowler constructed the first building at San Augustine in 1838.

Samuel McMahon came to Texas from Tennessee in 1831 and became a prominent and useful citizen. He commanded a unit of the militia that drove Piedras from Nacogdoches in 1832, and his son was wounded in the fight. He died in 1854 and is buried in the churchyard that bears his name, a few miles east of San Augustine.

Many of the colonists settled by Austin and other empresarios had been active church workers and class leaders in the Methodist Church before coming to Texas. They quietly kept the church fires burning in their own homes and often among their neighbors. Any itinerant preacher that happened along generally found a welcome in one of these homes, and the owner would call the neighbors together to hear a sermon. One of the most prominent Methodist leaders in Texas, who began his work during the Colonial period but lived and worked far into the Republic, was John Wesley Kenney.[6] He held a two days' meeting on New Year's Creek in April, 1834. He gradually extended his preaching engagements to San Felipe, Columbia, Brazoria, and as far west as Gonzales. He established his home permanently in the Kerr settlement, 25 miles southwest of Washington, and the well-known Kenney Camp Meeting ground was on his place. In 1835 a subscription was taken to further the work in this community. Some prominent names on this subscription

5 *Ibid.*, 20; Laura Fowler Woolworth, *Littleton Fowler, A Saint of the Saddle-Bags*, 87.

6 See biographical sketch H.

list are: W. B. Travis, $25; Asa Mitchell, $20; David Ayers, $10; Alexander Thomas, $50; and others to the amount of $300. Thrall says this was the first effort to raise money for a Protestant cause in Texas while it was yet a part of Mexico. Austin was in Mexico, and Dr. James B. Miller, an acting official, not only approved, but subscribed $20.[7] The Mexican invasion halted all this work until after San Jacinto. When the citizens of this community returned to their homes after the "Run Away Scrape" some members of this congregation headed by Kenney and David Ayers appealed to the Methodist Missionary Secretary in New York for regular missionaries to Texas. This appeal was heeded, and the next year saw the beginning of regular organized Methodist work in Texas.

Texas was a part of the Mississippi Methodist Conference, and organized work in this field was discussed in conference at Clinton, Mississippi, in 1834, and the Texas Mission established. Henry Stephenson, who had been preaching in Texas at intervals for ten years (see page 18), was given charge of the new field. The mission was suspended during the Texas Revolution.[8]

In December, 1836, the Mississippi Conference met at Vicksburg and recommended to the New York Conference its assumption of the Texas Mission, which had been sponsored for two years by the Mississippi Conference. This recommendation was made for two reasons: first, an independent Texas was now ripe for a great extension of the work, and second, the presiding Bishop of the New York Conference (Bishop Hedding) had complete charge of the Methodist Missionary work.

Martin Ruter[9] was appointed to head the Texas Mission with Robert Alexander and Littleton Fowler to assist him. Alexander was at this time in Mississippi, the nearest to Texas, and was the first to arrive. He crossed the Sabine in August, 1837.[10]

Alexander[11] had held two camp meetings in Texas during

7 Thrall, *History of Methodism in Texas,* 30.

8 Rev. John G. Jones, *History of Methodism in Mississippi Conference,* II, 318.

9 See biographical sketch K.

10 Jones, *History of Methodism in Mississippi Conference,* II, 320.

11 See biographical sketch A.

the six weeks interval before Littleton Fowler arrived. One of these meetings was at McMahon's, east of San Augustine and the other near Washington. At the latter place $1000 was subscribed for the work of Methodism in Texas. Alexander was on his way to the Mississippi Conference when he met Martin Ruter at Gaines' Ferry on the Sabine, November 21, 1837. It was right after the close of this Washington Camp Meeting that Alexander met Fowler.[12]

Littleton Fowler[13] left Tuscumbia, Alabama, for Texas August 22, 1837. Instead of following the well-established route through Louisiana to San Augustine he went via Arkansas, and in company with John B. Denton entered Texas near Clarksville about October 1, 1837. After holding a camp meeting near this place he reached San Augustine on October 19th. He immediately began the work of raising funds for a church at San Augustine and within two weeks succeeded in getting $3500 subscribed. The next month he secured $2500 in subscriptions for a church at Nacogdoches.[14]

The three duly appointed missionaries to Texas (Ruter, Alexander, and Fowler) were now on the field and had their work well under way by the beginning of the New Year 1838. Their instructions were:

1. To form circuits, make collections and remit money to the Board.
2. To send regular quarterly reports. These were to be short and to contain nothing that would offend, as they were to be printed and returned to the missionary board.
3. Their annual reports were to contain figures relative to churches, members, schools, etc.
4. They were to be cautious in their relations with other denominations.
5. They were admonished to be upright in conduct so as to be an example in the community, and were cautioned against "loving this present world more than God".[15]

The growth of the Methodist Church in the early months of its organization may be noted from a letter of Ruter to Fowler, dated April 10, 1838, in which he says:

12Thrall, *History of Methodism in Texas*, 44.

13 See biographical sketch G.

14 Woolworth, *A Saint of the Saddle-Bags*, 4.

15 Woolworth papers. *Private Letters of Mrs. L. F. Woolworth* of Shreveport, Louisiana.

> Surely God is with us. We have more than 20 flourishing Societies in Texas, and 12 or 15 local preachers. . . Scarcely is there the beginning of a church or Society of any other denomination. The meeting house at Washington will probably be the first one open of our buildings in Texas, but we shall in a few months have several.[16]

When Alexander crossed the Sabine after meeting Ruter at Gaines' Ferry he had an encouraging report to make to the Mississippi Conference of his three months' work in Texas. When he reached Natchez he had ridden about 600 miles. As he had been sent to Texas with no definite field, he began his work on the eastern border on the first day of his arrival and continued on toward the west working each day. He reached most of the settlements on the Brazos and Colorado and even went into Robertson's colony north of the old San Antonio Road.

There were no churches and he spoke in private homes or arranged an outside place in some grove. He always took the names of the settlers who had been Methodists before coming to Texas and organized them into societies. Such societies were organized at Washington, Center Hill, Cedar Creek, Caney, Piney, and San Antonio Prairie, all of which were in the Brazos-Colorado section. He had organized a Missionary Society at the campground near J. W. Kenney's, twenty-five miles southwest of Washington, and had taken subscriptions of annual pledges of about $1000. A list of these subscriptions has been preserved and it is interesting to note the names of some of the early Methodists in this section of Texas.

J. W. Stodard	$ 5.00	Thomas Cohorn	$ 5.00
John Ingram	5.00	W. Sanders	5.00
C. Langley	2.00	L. P. Moore	———
James Rees	5.00	James Foster	10.00
J. W. Kenney	20.00	J. P. Lynch	5.00
David Ayers	100.00	Abner Mallory	1.00
E. G. Cannon	1.00	Ewald Cox	5.00
John Raab	50.00	B. Thomas	10.00
J. R. Chambers	1.00	James Bell	5.00
W. E. Allcorn	1.00	William C. Camis	5.00
W. W. Arley	3.00	J. B. Crosby	100.00

16 *Ibid.*

Thomas Polk	5.00	Mrs. Pearl	1.00
John Fennell	1.00	G. W. Grimes	5.00
N. Breeding	5.00	A. J. Simpson	5.00
J. E. Scott	5.00	Pamelia Foster	1.00
John Breeding	5.00	L. A. McHenry	10.00
J. W. Crawford	1.00	B. H. Grover	5.00
B. F. Reavill	20.00	Catherine Gales	10.00
Amasa Ives	5.00	Robert Crawford	5.00
W. B. Martin	5.00	Daniel Gilleland	2.00
John Stevens	5.00	Andrew Miller	5.00
James H. Scott	20.00	Randall Seek	5.00
Wm. A. King	5.00	J. Stephenson	10.00
Eliza McFadden	5.00	J. H. Bostic	5.00
Mary McCrory	5.00	J. P. Wyatt	1.00
A. W. Burk	2.50	Mary A. Harris	5.00
Nancy Chance	20.00	James Hall	4.00
Julia Bracy	3.00	M. N. Dykes	5.00
Martin Stephens	5.00	James Simpson	.50
S. Y. Reams	5.00	Martha Brean	5.00
B. Greenville	5.00	J. B. Crawford	5.00
Jacob Castleman	2.00	Esther Bardsley	2.00
James Duff	2.00	George W. Cox	5.00
Robert W. Scott	5.00	John Shrupski	5.00
James R. Stevens	5.00	M. Pearl	5.00
William Francis	1.00	Allen Ingram	5.00
Abner Lee and wife	5.00	F. W. Hubert	5.00
John B. King	2.00	James Stevens	5.00
Ann Simpson	5.00	Eliza Jackson	2.00
J. A. Simpson	5.00	H. M. Smith	10.00
James Chappell	5.00	M. M. Davis	5.00
Z. Jackson	.50	Mary Ann Tyler	1.00
John Tyler	5.00	J. W. Lancaster	10.00
James Stephens	5.00	Samuel Carl	5.00
A. Brown	7.00	J. Dosland	5.00
Thomas Bell	20.00	Cyrus Campbell	1.00
J. Tumlinson	5.00	J. G. Huffington	5.00
Robert Price	1.00	B. H. Rucker	5.00
Wm. Medford	5.00	S. Miller	2.00
John Davis	1.00	Thomas M. Penick	35.00
John Martial	1.00	D. E. Londow	5.00
B. W. Carr	2.00	R. T. Armstead	4.00
B. P. Foster	5.00	H. O. Campbell	2.00
		Asa Mitchell	5.00[17]

[17] Anne Ayers Lide, *Robert Alexander and the Early Methodist Church in Texas,* Master's thesis (MS), University of Texas, 60.

The report made to Ruter by Alexander at Gaines' Ferry caused Ruter to urge that twelve more missionaries be sent to Texas. However, it was not until the fall of 1838 that additional help arrived.

Dr. Martin Ruter came on into Texas and began the organization of his work. He divided the country into three circuits as follows: The Houston Circuit with eight appointments to be supplied by himself and local preachers; the San Augustine Circuit with six appointments, with Littleton Fowler in charge; the Washington Circuit of eight appointments, with Robert Alexander in charge.[18]

When Alexander returned from Natchez he met Dr. Ruter at Center Hill in Austin County. They held a meeting at the home of Mrs. Jackson, on the south side of Caney Creek and then called the first quarterly conference west of the Brazos. It was held in the woods with the members sitting on logs.[19] At the close of this conference Dr. Martin Ruter officiated at the wedding of Robert Alexander and Eliza Ayers, daughter of David Ayers[20] January 25, 1838. Dr. Martin Ruter, from the very beginning of his work in Texas, planned for an educational system. He would have academies at various places and a central university for the whole state. Deems, in his *Annals of Southern Methodism* says:

> It is a remarkable fact, that the location he had chosen for this University for all Texas, after careful and patient examination of the country, was only six miles south of the present site (1858) of Soule University at Chappell Hill, Washington County. . . It is a mistake [to say] that he chose the present site of Rutersville; he never saw the place.[21]

A few days before Ruter's death, May 16, 1838, he prepared the following report, which was sent to the Methodist Board of Missions along with the notice of his death.

18 Robert E. Ledbetter, *The Life and Services of Orceneth Fisher,* Master's thesis (MS), University of Texas, 84.

19 Lide, *Robert Alexander and the Early Methodist Church in Texas,* 37.

20 See biographical sketch B.

21 Charles F. Deems, *Annals of Southern Methodism,* 352.

Note: All modern maps designate this place as Chapel Hill, but in early Texas history it was Chappell Hill; named for Robert Chappell, an early settler in the community. Chappell, in later life, moved to Milam county where he died. See centennial address by William Cary Crane on *History of Washington County,* given July 4, 1876, at Brenham. Banner Publishing pany, Brenham. Homer S. Thrall, *History of Methodism in Texas,* 93.

> Our present number are twenty Societies, three hundred and twenty-five members, twelve local preachers, six of whom are elders and three exhorters. In San Augustine, Nacogdoches, this town (Washington), Cedar Creek and Caney Creek, we have churches in progress or soon to be commenced. In San Augustine, Washington and Nacogdoches we have regular Sabbath Schools. We have taken some steps toward founding a college. Our Church in Washington is nearly completed, the Sunday School large and prosperous, with a library consisting of one hundred and fifty volumes obtained in New Orleans. The Churches in San Augustine and Nacogdoches will be finished by September, $4000 in San Augustine and the other worth $2500. Several small country meeting houses will be finished soon.[22]

The death of Ruter left Alexander the only traveling preacher between the Trinity and the Colorado. With all this added work he still had time to lay plans for carrying out Ruter's educational dream.

In November, 1838 Alexander again attended the Mississippi Conference, which met at Granada. He reported 20 regular organized churches and 350 members in Texas.

Littleton Fowler was appointed Superintendent of the Texas Mission and the names of Jesse Hord, S. A. Williams, Abel Stevens, Joseph P. Sneed and L. G. Strickland appear as an addition to the Texas force. Plans were laid for celebrating the hundredth anniversary of the Methodist Church, which began in England in the fall of 1739. The emphasis placed upon this event led the ministers to extra effort and the results were shown in the great enlargement of the Church during this year. The special feature of religious gatherings was the camp meetings, and the "Centenary Meeting", held at New Year's Creek, was perhaps the largest religious gathering ever assembled in Texas to that date.

Provisions were now made for broadening the work by additions to the force and a better organization. Littleton Fowler was Presiding Elder. San Augustine and Nacogdoches were assigned to S. A. Williams. Montgomery and all territory between the Trinity and Brazos rivers was placed under L. G. Strickland. Washington and the upper settlements of the Colorado were given to Robert Alexander. Egypt, Brazoria County, and the area westward

22 Macum Phelan, *History of Methodism in Texas*, 92.

to the Guadalupe River were assigned to Jesse Hord.

Three months later Joseph Sneed arrived and was given the Montgomery Circuit and Strickland was transferred to help Hord on his wide, extended circuit lying around the Gulf from the Brazos to the Guadalupe. This eloquent, promising young preacher lived a very short time. He died in the home of Mrs. Josiah H. Bell and was buried in the Bell graveyard near West Columbia.[23]

Abel Stevens was assigned the Houston and Galveston Circuit but did not arrive until the fall of 1839. After preaching a short time, he returned to the North to become the great historian of the Methodist Church.

The Mississippi Conference was held at Natchez in 1839. Many of the Texas ministers attended, some going by boat and others overland by horseback. The Texas report showed 750 white and 43 colored church members, a gain of 443 since the 1838 report. The rapid growth was the occasion for dividing Texas into two districts. Littleton Fowler was placed in charge of the eastern and Robert Alexander of the western district.

To work with Fowler the following old and new preachers were assigned: San Augustine, S. A. Williams; Jasper, Daniel Carl; Nacogdoches, Francis Wilson; Crockett, Henderson Palmer; Montgomery, Moses Spear and Robert Crawford; Houston, Edward Fountaine. Under Robert Alexander we have the following assignments: Rutersville, C. Richardson, who was also President of Rutersville College; Austin, John Haynie; Matagorda, Robert Hill; Brazoria, Abel Stevens; Galveston, T. O. Summers; Washington, Jesse Hord and J. Lewis; Nashville, Joseph P. Sneed.[24] Abel Stephens never served his appointment and Orceneth Fisher, who was visiting in Texas at this time, was assigned this charge.

After this review of the growth of the Methodist Church in Texas at large, we shall now find it advantageous to survey the history of the church in several of the principal towns of the Republic.

2. DEVELOPMENT OF THE METHODIST CHURCH IN HOUSTON

Houston was the capital of the Republic during its early

23 Thrall, *History of Methodism in Texas,* 55; See biographical sketch L.
24 *Ibid.,* 60.

years, 1837-1839, and this gave it a distinct advantage over other Texas towns. The Allen brothers recognized this fact when they sounded out the citizens of Harrisburg soon after San Jacinto only to find the price of land too high and turned their efforts to the beginning of Houston.[25]

John K. Allen may have cut the coffee bean weeds with a bowie knife from the present main street in August, 1836, but Houston was the capital before the first of the year and Congress was in session in the new capital in May, 1837. The Capitol building was located where the Rice Hotel now stands.[26]

Audubon visited Houston in the fall of 1837 and describes it thus:

> As I ascended the banks of the bayou I saw located on the edge of a prairie a town of about 800 houses, some frame, some log cabins, most of them unfinished. The merchants seemed to be doing much business; but the saloons . . . and of these there was a large number — seemed to be doing the heaviest business in the place; everybody seemed to patronize them.
>
> The inhabitants are of many nationalities, and from many states. The mud is about a foot deep, and the men wear their trousers inside their bootlegs. I visited Congress, and found it very orderly, and business was conducted according to parliamentary rules, though occasionally a member went out for 'a drink'. I visited President Houston, found him busy examining papers. I was puzzled to understand how he could be so indifferent to his surroundings; the floor was covered so deep in mud it could not be seen; papers and books were piled on two tables, and save a few chairs, there was no other furniture in the house.
>
> When the President finished the work on which he was engaged, he invited me to go across the street for a drink. I declined, but he went, and soon returned with two or three friends.
>
> At first, in view of the scarcity of hotel accomodations, I could not understand where so many people could be lodged. I soon learned that the prairie was dotted with tents; these tents were partially concealed by the tall 'coffee bean'

25 M. E. Blandin, *History of Shearn Church*, 9.

26 *Ibid.*, 10.

weeds, which were cut down just enough to make room for the tents.[27]

This visit was made when the town of Houston was one year old. The Allen brothers promised the Texas Congress to have a town for them if the seat of government was placed there, and they were well on the way toward making good.

The first Methodist preacher in Houston was Littleton Fowler. He arrived there Sunday morning, November 20, 1837, and preached in the afternoon of the same day. Monday, November 21st, he was elected Chaplain of the Senate. This gave him the privilege of holding religious services in the Senate Chamber when Congress was not in session, and this he did. At the adjournment of Congress he went to San Augustine, where the corner-stone of the Methodist Church was laid amid imposing ceremonies; Thomas J. Rusk being the principal speaker of the occasion. He returned to Houston in April in company with Rusk and other prominent Red land citizens for the opening of Congress. They were six days on the road — 'good roads and fair weather'.[28] He was again elected Chaplain of the Senate and William Y. Allen, a Presbyterian, was elected Chaplain of the House. While Chaplain Fowler served the people as pastor, he obtained a deed for a half block of land from A. C. Allen and began preparations for a church building. This property, on Texas Avenue between Milam and Travis Streets, was owned by the Methodists for many years. Allen also gave land to the Baptists and Episcopalians.

The first Methodist minister regularly appointed to Houston was Abel Stevens. This appointment was made by the Mississippi Conference meeting at Granada, Mississippi, December 3, 1838. However, Mr. Stevens did not arrive until the fall of the following year, and then spent only one Sunday in Houston. During this period Houston was supplied by the preachers, Jesse Hord and L. G. Strickland from the lower Colorado River Circuit. Mr. Stevens remained in Texas a very short time.

The Mississippi Conference, meeting in Natchez in December, 1839, transferred the brilliant and attractive Edward

27 *Ibid.*, 13.

28 Woolworth, *A Saint of the Saddle-Bags*, 23.

Fountaine from Mississippi to the Houston and Galveston stations. He was a very popular and successful minister, but soon left the Methodist Church and entered the ministry of the Episcopal Church. However, in June of 1840 the Galveston work was taken over by Thomas O. Summers and Fountaine had charge of the Houston field alone for the balance of the conference year.

The capital had been moved to Austin by 1840 and the old capitol buildings had been converted into storehouses. This left no place for preaching, as no church buildings were yet erected. The General Conference had made Texas a separate conference in 1840 and Rev. Thomas Summers was given charge of Galveston and Houston. He alternated between the two young cities spending two weeks at each place. At Houston Summers held services over a store on Capitol Avenue between Milam and Louisiana Streets.[29]

T. O. Summers organized the first Methodist Church in Houston in 1841. Some of the charter members were: C. Shearn, D. Gregg, A. H. Sharp, Mrs. Campbell, Mrs. Winn (daughter of Martin Ruter), Mrs. Nixon, E. D. Johnson, John H. Walton, Moseley Baker, Dr. John L. Bryan, Mrs. Bryan, Mr. and Mrs. Andrew McGowan, H. Tracy, A. Crawford, Francis Moore, McCrea, C. Dikeman, G. S. Hardcastle. This is probably only a partial list of the members as Summers reported at the close of the year 1841 membership for both Houston and Galveston as 42 whites and 26 colored members.[30]

The Texas Conference met at San Augustine December 23, 1841, with Bishop Morris presiding and T. O. Summers, Secretary. Summers was returned to Houston and two months later the quarterly meeting was held in Houston and steps were taken for the erection of a church building. Charles Shearn was named chairman of the building committee. The year 1842 was one of the most disastrous years in Texas history but neither flood, fever nor famine deterred Mr. Summers from laboring at his building program. He made a tour in the United States to procure funds. On March 2, 1843, the seventh anniversary of the independence of Texas, the corner-stone was laid with appropriate cere-

29 Blandin, *History of the Shearn Church,* 21.

30 *Ibid.,* 23.

monies. It was the first Protestant brick church in Texas.[31]

During the summer Mr. Summers made another fund raising tour of the southern states. While in Vicksburg he became ill, presumably with yellow fever which was raging at this time, and came close to death, but recovered and returned to Houston with considerable money. In the fall of 1843 Bishop J. O. Andrews passed through Houston on his way to the Conference at Robinson's settlement, near Huntsville, and writes as follows:

> The Methodists have a very neat brick Chapel, nearly finished, for which we are mainly indebted to the indefatigable labors of Brother Summers, and the liberality of our friends in the States. The Episcopalians have a minister . . . apparently a very clever gentleman . . . who is exerting considerable influence, and I should judge from report, was quite exemplary and pious in his deportment. The Presbyterians were without a pastor. Of the Methodist Society . . . I can only say they are not numerous, and there is but little of this world's wealth among them. They have, however, some pious Spirits, and it is confidently hoped, when they get their Church finished and have a minister statedly among them, that they will experience enlarged prosperity. Beyond all doubt there is great need for a deep, a thorough, a sweeping revival of religion in Houston; for, in addition to the usual evil influences exerted against what is holy, they have here more infidelity, subtle, organized and boldly blasphemous, than I have met in any place of its size in all my journeyings. May God visit Houston with a mighty revival of religion, and that right soon.[32]

At the close of 1843 Summers reported 36 white and 32 colored members. At the conference held at Robinson's settlement in December, 1843, he was transferred to the Alabama Conference and stationed at Tuscaloosa. He truly laid the foundation of Methodism in Houston and Galveston.[33]

T. O. Summers was followed in Houston by Josiah W. Whipple,[34] who completed the church building and labored in the city for two years before being transferred to Austin.

31 *Ibid.*, 26.

32 *Ibid.*, 27-28.

33 See biographical sketch M.

34 See biographical sketch P.

Whipple is pictured as an ardent evangelist and tireless worker. If this is true, Houston must have really been a hard field as the records show 36 white members when he took charge and only 40, or a gain of four, to show for his two years' work. His service in Houston ended as Texas took her place as a state in the Union.[35]

The new brick church in Houston was completed in 1845 and the Rev. Orceneth Fisher, appointed pastor in 1846, succeeding in removing the debt and a great revival was held. Regarding this revival a correspondent reported to the Southwestern Christian Advocate:

> The Lord is doing a good work for us in our City. We have had a protracted meeting in our Church for the last 20 days, and it is now in progress. There are some conversions daily, and the good work seems to be going on. Forty-four whites and thirty or forty blacks have joined since the meeting commenced, but a larger number have been converted. Some have joined other churches. I believe that I have never seen a greater excitement in religion. In every group of men, from the church to the grog shop, their conversation is on religious subjects.[36]

Orceneth Fisher[37] remained at Houston as pastor and editor for several years.

3. DEVELOPMENT OF THE METHODIST CHURCH IN GALVESTON

The history of the Methodist Church in Galveston is very closely associated with that of Houston. Some preaching had been done there by itinerants at various times after Texas' independence, but the first church was organized in 1839 or the early part of 1840 by Rev. Edward Fountaine, who was at this time preaching at Houston. This first organization was composed of J. W. Rice, John B. Jones, Ann N. Jones, J. L. Briggs, F. A. Smith, Gabriella N. Menard, J. Cole, Mary Savage, J. A. Jones, G. Uffington, Keziah Payne, Wm. C.

35 Blandin, *History of the Shearn Church*, 35.

36 Ledbetter, *The Life and Services of Orceneth Fisher*, 102.

37 See biographical sketch F.

Brashier, John Price, J. Taylor, Lucy Taylor, Elizabeth Cocke, and Lucy Love.

In June of 1840 Rev. T. O. Summers arrived and took charge of the work in Galveston and Rev. Edward Fountaine confined his work to Houston.[38]

The Galveston City Company donated some lots on 22nd Street and Mr. Summers began a movement for a church building. He was pastor at Houston also, and was interested in the building there. Getting his building program started for both churches in 1842, the distastrous year for Texas, and finding the difficulties insuperable, he made a trip to the United States seeking aid. In Washington, D. C. he found an old friend, Rev. William Ryland, who gave him $1800 for the Galveston Church. Thenceforth it was known as Ryland Church. It was located at the corner of 22nd and Church Streets, where the Scottish Rite Cathedral was later erected. The building was dedicated in 1843 and was used as a house of worship until 1871.[39] A parsonage was built in 1847 and the church building repaired and greatly enlarged in 1850-51.[40]

From 1843 to 1847 Robert Alexander was Presiding Elder of the Galveston District. The following ministers served the Galveston Church during this period: 1843-1844, R. Walker; 1844-1845, John Clark (until he returned to the North); 1845-1846, Isaac M. Williams.

4. METHODISM IN THE LAST YEARS OF THE REPUBLIC

Several new societies were formed in the year 1840 around the borders of the old settlements. Littleton Fowler, Henderson D. Palmer and Francis Wilson organized a church at Crockett. Some of the original members were J. R. Bracken, Sarah Bracken, John Box, L. E. Dance, Charlie Ellis, James Brent and their families.

The new capital had been moved to Austin and John Haynie had just entered the itineracy and was assigned to

38 Thrall, *History of Methodism in Texas,* 93; *Galveston News,* September 25, 1910.

39 *Galveston News,* September 25, 1910.

40 Thrall, *History of Methodism in Texas,* 94.

this new post, the Austin circuit, which included the counties of Travis and Bastrop. This circuit was on the frontier, the settlements far apart, and the whole section infested with Indians. Haynie was well received in Austin and was elected Chaplain of the House and re-elected several times. Among those who welcomed him as a Methodist minister were the following: John Ingram, N. Moore, J. S. Hotchkiss, C. Anderson, David Thomas, Mrs. A. W. Hill, Mrs. Middleton Hill and Mrs. Judge Webb. The daughter of Mr. James Gilleland, who was killed by the Indians, joined the church during Haynie's first year on this circuit. She later became Mrs. Rebecca Fisher, wife of Orceneth Fisher.[41]

The Mississippi Conference met at Vicksburg in 1840, but before the Conference met the General Methodist Conference had erected the whole of the Republic of Texas, except a strip along Red River, which had been long in the Arkansas Conference, into a Texas Conference.

The first meeting of this conference was held at Rutersville, beginning Christmas Day, 1840. Bishop Beverly Waugh presided over this first meeting. Bishop Waugh[42] wrote several letters to the *Christian Advocate and Journal* regarding this trip to Texas, giving a fine description of Texas and religious conditions at the time (1840). Writing from Austin, he says:

> I am in the midst of the congregated wisdom of the Republic. It is but just to say that the assemblage of talent here is altogether worthy of the capital of a nation in its infancy, nor would it have disparaged one of greater age and magnitude. I cannot but express my apprehension, however, that the piety and morality of a large portion of the persons of whom I speak are very far below their intelligence. On Sabbath morning I preached in the Capitol. The audience was not large. Of the sermon it does not become me to speak, yet if I were to say that, in whatsoever other respects it was deficient, there was an air of fearlessness and frankness about it.[43]

The bishop gives a description of Austin:

> On Monday morning we walked up to the Capitol and

41 *Ibid.*, 61.

42 See biographical sketch O.

43 *Texas Methodist Historical Quarterly*, II, No. 1.

surveyed the elevation on which it is said the permanent capitol will be erected. It is a commanding eminence, of much beauty, at the head of the main avenue of the city. The present capitol is a frame building of small dimensions and inferior construction. If this be said truly of the capitol, you may judge of the character of the other improvements of the city. Its location for a small city is rather handsome than otherwise, but the lots have been made entirely too small, particularly in their depth. There may be from eight to twelve hundred inhabitants occupying houses, which in general are but little in advance of shanties and cabins. The President's house forms an exception. It is situated on a high hill overlooking the city, and is a two-story building, painted white, and indicating from its exterior a house which may have been finished within.[44]

Bishop Beverly Waugh and Thos. O. Summers returned from Austin to Ruterville for the meeting of the conference. The reports on the work in Texas showed 25 Methodist preachers in the Republic and 1623 white members and 230 colored, making a total membership of 1878. The appointments made for 1841 were as follows:

San Augustine District, Littleton Fowler, Presiding Elder; San Augustine, Francis Wilson;[45] Nacogdoches, to be supplied; Harrison, Nathan Shook; Jasper, Henderson D. Palmer.

Galveston District, Samuel A. Williams, Presiding Elder; Galveston and Houston, Thomas O. Summers; Brazoria, Abner P. Manley; Montgomery, Richard Owen, James H. Collard; Liberty, to be supplied; Crockett, Daniel Carl; Nashville, Robert Crawford.

Rutersville District, Robert Alexander, Presiding Elder; Rutersville, to be supplied; Austin, John Haynie; Washington, Jesse Hord; Centre Hill, Robert H. Hill; Matagorda, Daniel N. V. Sullivan; Victoria, Joseph P. Sneed; Chauncey Richardson, President of Rutersville College.[46]

The Conference, as customary in the church, selected the place and date for the next, or second, Texas Conference; San Augustine was named and December 23rd was set for the

44 *Ibid., July,* 1910.

45 See biographical sketch Q.

46 *Texas Methodist Historical Quarterly,* April, 1910.

date. Thus ended the third year of organized Methodism in Texas.

The new college at Rutersville, as well as the citizens, entertained the preachers and vistors in a most hospitable manner. A missionary society was organized at this Conference and pledges amounted to $1000, in addition to several pieces of land. One man arose during the meeting and said: "Silver and gold have I none . . yet such as I have I give unto you. I will give a quarter of a league of land on the Brazos River".[47] This giver may have been John Rabb, who gave a tract of land to the Church at this Conference, which was sold about twelve years later for $2000 and the proceeds applied on a debt of the Church at San Antonio.[48]

Several new ministers took up their work in Texas this year, the most prominent being Josiah W. Whipple and John Clark.

The Texas Conference met at San Augustine on December 23, 1841, with Bishop Thomas A. Morris presiding and Thomas O. Summers, Secretary. The increase in membership reported for the year 1841 was 740 whites and 177 colored. $217.15 was raised for missions. Several new preachers were added to the Conference at this meeting; among whom were, besides Whipple and Clark,[49] Charles W. Thomas, Jacob Crawford, George West and James G. Johnson. The following appointments were made:

San Augustine District, Francis Wilson, Presiding Elder; San Augustine, George West; Nacogdoches, William Craig; Harrison, to be supplied; Panola, Jacob Crawford; Jasper, to be supplied; Liberty, Joseph Sneed; Crockett, Nathan Shook, James H. Collard.

Galveston District, Robert Alexander, Presiding Elder; Galveston and Houston, Thomas O. Summers; Brazoria, Jesse Hord; Montgomery, Daniel B. Sullivan; Huntsville, Henderson D. Palmer; Nashville, to be supplied; Franklin, James G. Johnson.

Rutersville District, John Clark, Presiding Elder; Rutersville, to be supplied; Austin, Josiah W. Whipple; Washington, Orceneth Fisher; Matagorda, Robert Crawford; Vic-

47 Phelan, *History of Methodism in Texas*, 150.

48 Thrall, *History of Methodism in Texas*, 65.

49 See biographical sketch C.

toria, Daniel Carl; Chauncey Richardson, President of Rutersville College; Littleton Fowler and John Haynie, Agents of Rutersville College.

Rev. T. A. Morris, who had just entered Texas, coming from St. Louis, writing on December 29, 1841, speaks of the Annual Texas Methodist Conference held at San Augustine December 23, 1841, as follows:

> When the Texan mission was instituted in 1837 it was scarcely to be expected that in four years we should see here an annual conference, with twenty-three traveling and thirty-six local preachers, and a membership of two thousand, seven hundred and ninety-five; (2795) but it is in fact. . . We have the ascendancy over all other denominations; and if we do not keep it, the fault will be our own. An itinerant ministry, which is best for all countries, is especially adapted to this. . . Camp meetings have been held to advantage, the past year, in December, when the people were healthy, and free from the annoyance from musketoes [sic] and other troublesome insects.
>
> The Missionary meeting was held on Monday night, and though the weather was damp and chilly, it was well attended, the amount collected was seventy-four dollars and forty-four cents. Some jewelry was thrown in, after which one gave four town lots, another fifteen lots; one one hundred acres of land, two others three hundred and twenty acres each, and one a quarter of a league. . . The lands given at the missionary meeting last year have been legally conveyed, and will some day bring the cash into the treasury.[50]

The year 1842 was the gloomiest one since San Jacinto. The Mexicans invaded the Republic, captured San Antonio and carried away some prominent citizens. Floods covered almost the entire country, ruining crops and delaying traffic. The capital was moved from Austin to Washington, as fears were expressed for the safety of the capital in the new frontier location at Austin. This was a year of much sickness, following the floods and poor food. A counter expedition sent to the Rio Grande under General Somervell proved to be a colossal failure. Mexico threatened the whole Texas coast with a blockade, and the Indians were hostile all along

[50] Rev. T. A. Morris, *Miscellany, Consisting of Essays, Biographical Sketches and Notes on Travel,* 326 and 327.

the frontier. Moving the capital from Austin seemed to leave the frontier exposed. Cotton sold for from three to five cents a pound in Houston, the chief commercial city of Texas.

The wide expanse of territory to be covered by the itinerants was becoming a heavier burden as population increased, so Littleton Fowler made a trip to the North and East to enlist more missionaries. In September, 1842, he visited the Ohio Conference and made his plea for more workers in Texas. In response to his call Homer S. Thrall, who was later to become the historian of Methodism in the state, answered. Others who gave themselves to the Texas work at this time were Daniel Poe, John W. DeVilbiss, William O'Connor and Richard Walker. They all arrived in Texas in the fall of 1842. Thrall, coming a little ahead of the others, arrived in Galveston Sunday morning, November 21, and preached that night at the residence of Judge J. B. Jones.[51]

Bishop Roberts, of Indiana, was to have held the Texas Conference at Bastrop December 22, 1842, since he presided over the Arkansas Conference that fall; but on account of illness he abandoned his Texas trip, and returned to his home, where he died March 26, 1843.[52]

This was the first conference held near the Texas frontier, Austin being the only church to the west of Bastrop, and it was practically abandoned during the time the government was located in Washington. In the absence of the bishop, Robert Alexander was elected president and Thomas Summers again was elected secretary. There were about twenty-five preachers in attendance and the meetings were held in the rear of a store, where they had the luxury of a fireplace.[53]

An increase in membership for the year was reported as: white, 814; colored, 129. A new expense account was reported at this conference in the nature of provision for superannuated preachers and their widows and orphans. This amounted to $1094.65 already, and was growing. A collection was taken and the various preachers assumed the responsibility for about $1800 including $800 given by the Methodist Book Concern.

51 Thrall, *History of Methodism in Texas,* 68-69.

52 *Ibid.,* 69.

53 *Texas Methodist Historical Quarterly,* April, 1910.

The names of Homer S. Thrall and John W. DeVilbiss appeared in the lists of appointments for the first time; also that of John W. Kenney, who had been preaching in Texas since the Colonial period but who was so much occupied in his farming that he had not entered the itinerancy officially before this time. The names of several other preachers appear as being admitted on trial. Among these was the name of John C. Woolam, who became well-known in Texas Methodist history. He married the widow of Littleton Fowler.

This conference created a new district in Texas, called the Lake Soda District, and Littleton Fowler was made Presiding Elder. The appointments for the year 1843 were as follows:

San Augustine District, Francis Wilson, Presiding Elder; San Augustine, Isaac M. Williams; San Augustine Circuit, David Poe and S. A. Williams, Supernumerary; Jasper, Nathan Shook; Liberty, George West and W. J. Thurbur; Crockett, James H. Collard; Nacogdoches, William Craig.

Lake Soda District, Littleton Fowler, Presiding Elder; Shelbyville, J. T. P. Irvine; Harrison, William O'Connor;[54] Sherman Mission, P. W. Hobbs; Lamar Mission, John C. Woolam.

Galveston District, Robert Alexander, Presiding Elder; Galveston, R. Walker; Houston, Thomas O. Summers; Brazos, John W. Kenney (or Kinney, as sometimes spelled); Montgomery, Daniel Carl; Huntsville, James G. Johnson; Franklin, William C. Lewis; Nashville, D. N. V. Sullivan.

Rutersville District, John Clark, Presiding Elder; Bastrop, J. W. Whipple; Rutersville, John Haynie; Washington, Orceneth Fisher and J. P. Sneed; Brazoria, Homer S. Thrall; Egypt, Henderson D. Palmer and John W. DeVilbiss; Victoria Mission, R. Crawford; Jesse Hord, "Missionary to people of color in Brazoria"; Rutersville College, Chauncy Richardson, President; C. W. Thomas, Professor.[55]

The preachers returning from this conference at Bastrop to their homes and new places of assignment passed through some very trying experiences in crossing flooded creeks and rivers and in facing cold northers with wet clothes.

John W. DeVilbiss gives the following account of a trip

54 See biographical sketch J.

55 *Texas Methodist Historical Quarterly*, April, 1910.

he and Thrall made in the year 1843 from a camp meeting in Washington County to their appointments on the lower Brazos and Colorado Rivers.

During this year Brother Thrall and myself met at a camp meeting in Washington County, near where Chappell Hill now stands. He was then on the Brazoria Circuit. At the close of this meeting we started for Egypt. We spent the first night at Rev. Robert Alexander's. Here we were told that Mill Creek, some eight miles on the way, was impassable. Brother Thrall said we would go and see. On the way we met a colored man, who told us that about 300 yards below the ford some person had cut a small tree across the stream; and said the darkey, 'If you is good at cooning you'll get over'. We went and found the tree, which looked like a slim chance. Brother Thrall said we would try it. I tied his saddle and saddle-bags on his back, and he cooned it safely over the stream. He then returned and fixed me up in like manner, and I made the trip safely. The next thing was to get the horses over. There was a bluff about ten feet high on the north side of the creek, while on the south side the bank was low. We concluded to lead our horses, one at a time, near this bluff and push them off into the water. Brother Thrall then led Fox (my horse) up to the bluff, gave him a push, and off he went. He floundered considerably, and for a few moments I thought my horse was gone, but he finally made the shore all right. Brother Thrall then led up Brazos, as he called him. He was a strong, well-built pony, but he had no hair on his head or face. He looked in his face for all the world like an alligator. Brother Thrall pushed off Brazos, and he went to the bottom, and apparently the horse was gone; but in a few moments the alligator head appeared near me, and Brother Thrall shouted: 'Oh, I have got a Campbellite.' After Brother Thrall got over we ate our lunch and said our prayers, and Brother Thrall proposed that then and there we enter into covenant never to take anybody's word for the condition of a stream, or any other difficulty or hindrance that might be in the way to an appointment, but to go and see. This resolution has been a great help to me in meeting my appointments. On many occasions, during my forty years' ministry in Texas, I have had frequent reports of impassable streams, epidemics and other hindrances ahead, but have kept my

covenant with Brother Thrall, and have gone and seen, and have made my way through.[56]

The year 1843 was a great camp meeting year among Texas Methodists. Some of these gatherings were held at the following places: Walker's Creek in Grimes County; Bastrop, Rutersville, and Cedar Creek in Washington County. This last mentioned place became quite noted for its annual camp meetings. Practically all of the early Methodist preachers participated in the old Cedar Creek Camp Meeting at one time or another. It was located near Chappell Hill. Other Camp Meetings held in 1843 were at Crockett, Wolf Creek in Polk County, Corn Street in Jefferson County, Little Cow Creek, Newton County, San Augustine, Fort Houston, Anderson County and Box Camp-ground on the Neches River.

Thrall gives the following description of one of these meetings:

> These occasions brought out the entire population for many, many miles around, and the circumstances were well calculated to produce a profound impression upon the assembled multitudes. Preachers and people were engaged in singing, praying, exhorting, and close personal religious conversation, until the whole atmosphere became pervaded with a devotional spirit. Scenes witnessed on such occasions produced impressions never to be forgotten. We recollect one of these meetings held in one of the beautiful valleys of the Colorado. Throughout the Holy Sabbath the services had been of an unusually serious and solemn character; toward sunset, groups of men and women had retired to the woods assigned to each for secret prayer; the woods surrounding the encampment were resonant with the songs of Zion. As the services commenced at the stand after nightfall, the writer and a brother walked some distance from the camp, and partially forgot themselves amid the enchanting scenes. When we retraced our steps the sermon was over. As we drew near, the light from the pine knots glared strongly in the faces of the people, revealing apparently their innermost thoughts. A solemnity like that of the grave sat upon every countenance, and every eye was directed toward the venerable form of the minister occupying the stand. They were singing. The entire congregation was singing, 'And

[56] Phelan, *History of Methodism in Texas,* 215.

must I be to judgment brought,' to the chorus, 'We are passing away to the great judgment day'. . . The move of the unconverted toward the alter seemed all but universal. The current of religious feeling ran deeper and wider. . . Such scenes were not uncommon; multitudes in Texas have been recruited into the church through the influence of camp meetings.[57]

Thrall[58] gives a description of the Cow Creek Meeting in Newton County held by the Presiding Elder, Rev. Francis Wilson in 1843, as follows:

After the close of the services Sunday night, the lights had gone out, the people retired, and everything was quiet upon the ground. At midnight Mr. Wilson had the lights rekindled, and the trumpet sounded long and loud. The people came rushing out to see what was the matter, when the elder entered the stand in a flowing robe, his whitened locks falling down upon his shoulders. With an unusual solemnity, which the scene was well calculated to inspire, he announced his text, 'And at midnight there was a cry made, Behold, the bridegroom cometh, go ye out to meet him.' The announcement of such a text at this time, awed the audience into profound and respectful attention. As the preacher proceeded the excitement became intense, and sobs and sighs were frequent in the audience. He drew a picture of the second coming of Christ, the first intimation of which, he said, would be felt by men in the withdrawal of the influence of the Spirit from every unconverted heart, impressing them with the fact that human probation had closed. Jesus leaves his place as mediator, and ascends the throne of judgment. An angel is seen to sweep across the heavens, and blow out the sun, enveloping all in midnight darkness, the graves open; the living are changed; the dead arise. Suddenly there is seen in the east a light brighter than a thousand suns. All exclaim, He Comes! He comes to judgment! The angels crowd around and the wicked are heard in fruitless appeals to the rocks and mountains to fall upon them and hide them from the face of him that sitteth upon the throne, and from the wrath of the Lamb. At this point in the discourse the scene became indescribable and almost insupportable. The screams of the people drowned the

57 Thrall, *History of Methodism in Texas*, 75.

58 See biographical sketch N.

preacher's voice and hundreds fell as though they had been shot. Many of these when they arose were rejoicing in the consciousness of the Savior's love.[59]

Two of the last old preachers of the Methodist Church in the days of the Republic to pass away were Thrall and DeVilbiss.[60]

The Conference of 1843 was held at Trinity Church in Robinson's Settlement near Huntsville. Bishop J. O. Andrews presided at this conference. Excessive rains fell in Texas during the fall of 1843 and Bishop Andrews was told when he reached Houston that it would be impossible for him to reach the place of the Conference. He and Thomas O. Summers, of Houston, undertook the journey "by virtue of flatboats, rafts, tall wading and some swimming." They reached Robinson's settlement in time to open the session December 13.[61]

Notwithstanding the inclement weather and flooded streams a large attendance was present and twelve new preachers were received into the conference. The one in this group to become the most outstanding was James M. Wesson. This young man was a native of London, England, and had spent much of his earlier life as a sailor, and came to Texas in 1841 in the capacity of a soldier. He became attached to the Methodist Church and ministry at Austin under the influence of John Haynie, and served long and well in the Texas ministry.

The report at this conference showed an increase for the year of 967 whites and 320 colored, giving a total membership to date of 4169 whites and 856 colored.[62] The appointments for the year 1844 were as follows:

San Augustine District, Francis Wilson, Presiding Elder; San Augustine, Lester James; Jasper, James T. P Irvine; San Augustine Circuit, Daniel Poe and Charles H. Wright; Liberty, James W. Baldridge; Trinity, James H. Collard; Crockett, Milton H. Jones, Francis Stovall.

Lake Soda District, Littleton Fowler, Presiding Elder;

59 Thrall, *History of Methodism in Texas,* 76.

60 See biographical sketch E.

61 Thrall, *History of Methodism in Texas,* 78.

62 *Texas Methodist Quarterly,* April, 1910.

Shelbyville, Nathan Shook, Jacob Crawford; Harrison, William Craig, John C. Woolam; Henderson, Orin Hatch; Lake Soda, Preston W. Hobbs; Nacogdoches, Henderson D. Palmer, Samuel A. Williams.

Galveston District, Robert Alexander, Presiding Elder; Galveston, John Clark; Houston, Josiah W. Whipple; Brazos, Daniel N. Sullivan; Montgomery, Isaac Tabor; Huntsville, William C. Lewis, James G. Johnson; Franklin, William K. Wilson, James M. Wesson; Nashville, Robert Crawford.

Rutersville District, Chaucey Richardson, Presiding Elder; Bastrop, Daniel Carl; Rutersville, Joseph P Sneed; Washington, John W. Kenney; Brazoria, Orceneth Fisher; Egypt, Homer S. Thrall, William S. Hamilton; Matagorda, Isaac M. Williams; Gonzales, John W. DeVilbiss, John Haynie, Agent for Rutersville College.

Thomas O. Summers, who had been the secretary of the conference for several years was transferred to the Alabama Conference.

This was the last conference in Texas before the division in the General Conference over the slavery question. John Clark and Littleton Fowler were elected delegates to the General Conference which met in New York. Bishop Andrews was requested to resign from the Episcopacy on account of the ownership of slaves in his family. The Texas delegates divided their votes over this question and this resulted in the Clark-Wells controversy among the Texas Methodists. Clark was a northern man and had been in Texas a very short time, but his keen intellect and religious devotion had won for him a high place among his colleagues. However, his vote on this question did not represent the sentiment of his constituents and, since he never returned to Texas to assume his pastorate of the Galveston Church, it was generally felt that he had betrayed the trust placed in him as a delegate. Robert B. Wells was a preacher on the Old Washington Circuit in 1844. Through his instrumentality the quarterly conference of his circuit passed resolutions of censure against Clark and the Annual Conference in the fall passed similar ones and they were published in the *Old Southwestern,* now the *Nashville Advocate.* When Clark learned of the attitude of the Texas Methodists toward him he attempted to justify himself by direct correspondence

and through the press. Mr. Robert Wells replied to this and the famous Clark-Wells Controversy of 1844 was the result.

At the General Conference in New York fifty-two southern delegates signed the following resolution:

> The delegates of the Conference in the slave-holding states take leave to declare to the General Conference of the Methodist Episcopal Church, that the continued agitation on the subject of slavery and abolition in a portion of the church. . . and especially the extra judicial proceedings against Bishop Andrews, which resulted, on Saturday last, in the virtual suspension of him from his office as Superintendent, must produce a state of things in the South which renders a continuance of the jurisdiction of the General Conference over these conferences inconsistent with the success of the ministry in the slave-holding states.[63]

Out of these debates grew a plan for a Southern Conference, which was called for May 1, 1845, at Louisville, Kentucky. Robert Alexander, Littleton Fowler and Francis Wilson were delegates from Texas to this conference. It was here that the General Conference for the Methodist Episcopal Church South was created and called for the first meeting the following year, May, 1846.[64]

This General Conference in New York, 1844, largely through the instrumentality of Littleton Fowler, divided Texas into two conferences: the Texas Conference and the West Texas Conference, with the Trinity River as the dividing line.

The Texas Conference met as a united body for the last time in San Augustine January 8, 1845. Here the separate conferences were organized with three districts in each. The following appointments were made:

East Texas Conference: San Augustine District, Francis Wilson, Presiding Elder; San Augustine, J. W. Fields, J. T. P. Irvine; Jasper, Jacob Crawford, H. Z. Adams; Jefferson, James W. Baldridge; Liberty, L. S. Friend; Trinity, Isaac Tabor; Crockett, M. H. Jones, William K. Wilson; Wesley College, L. Janes, N. W. Burks.

63 George Peck, *Report of the Debates in the General Conference of the Methodist Episcopal Church,* 1844, 200; Ledbetter, *The Life and Services of Orceneth Fisher,* 97.

64 Ledbetter, *The Life and Services of Orceneth Fisher,* 98.

Sabine District, Littleton Fowler, Presiding Elder; Nacogdoches, John C. Woolam, Silas W. Camp; Rusk, Henderson D. Palmer; Henderson, William Craig; Shebyville, Orin Hatch; Marshall, S. A. Williams, F. M. Stovall; Harrison, to be supplied.

Clarksville District, Daniel Payne, Presiding Elder; Clarksville, N. Shook; DeKalb, E. P. Chisholm; Paris, Jefferson Shook, Andrew Davis; Fannin, Daniel Shook; Lake Soda, P. W. Hobbs, Robert Crawford.

The Texas Conference: Galveston District, Robert Alexander, Presiding Elder; Galveston, I. M. Williams; Houston, J. W. Whipple; Brazoria, D. N. V. Sullivan, W. S. Hamilton; Brazos, James M. Wesson; San Jacinto, W. G. Booker.

Washington District, Mordecai Yell, Presiding Elder; Washington, R. B. Wells, L. D. Bragg; Montgomery, James G. Johnson; Huntsville, William C. Lewis; Franklin, James H. Collard; Nashville, Pleasant M. Yell.

Rutersville District, Chauncey Richardson, Presiding Elder; Rutersville, H. S Thrall; Bastrop, John W. Williams; Columbus, Robert Guthrie; Egypt, Daniel Carl, Jesse Hord; Victoria, David L. Bell; Gonzales, John W. DeVilbiss, Rutersville College, Chauncey Richardson, President.

The above list shows many new names and new churches. The minutes of the conference show more and more new preachers being admitted on trial. The tide of immigration was rapidly moving in. A letter from the Red River section says, "Not less than 1000 wagons have crossed Red River into Texas within six weeks".[65]

The first General Conference of the Methodist Church South was held at Petersburg, Virginia, May 1, 1846. The two Texas conferences had met earlier in the year; the Texas Conference, January 7, at Houston and the East Texas Conference, February 4, at Marshall, and both conferences ratified the "Plan of Separation" and elected delegates to the Petersburg Conference.

The East Texas Conference passed the following resolution:

> Inasmuch as the Delegates from the Southern Conferences in Convention assembled, in the City of Louisville, in

65 *National Register* (Washington, Texas), March 21, 1845.

May, 1845, found it expedient to organize the Southern Conferences into a separate ecclestiastical jurisdiction, according to the Plan of Separation adopted by the General Conference of the M.E. Church, in May, 1844, by which every preacher is allowed to attach himself to either division without blame;

Therefore, Resolved, That the roll be now called, and each preacher be required to answer 'North' or 'South', that we may ascertain the relative position of each member and probationer – also, that each preacher be required to state the relative position of the membership where he has travelled during the past year.[66]

The roll was called and all the preachers took their position, South. As to the report on the position of the church membership in general it was found that only "three sisters and two brethren" were dissatisfied and preferred the north.[67]

The Red River section of Texas was somewhat of a Methodist orphan. It was here that Methodism first reached the Republic but for many years this was considered a part of Arkansas and was in the Arkansas Conference.

John B. Denton[68] arrived here in 1837 with Littleton Fowler and for a few years was considered its Patrick Henry because of his oratorical ability. There were two circuits, Sulphur Fork and DeKalb; Denton was appointed to the Sulphur Fork Circuit in 1837. The DeKalb Circuit was not formed until 1839. The names of James Whiteside, B. Gregory and W. G. Duke appear as ministers in the records of the early churches of these circuits. In 1839 J. W. P. McKenzie[69] begins his work on Sulphur Fork and soon becomes the outstanding leader of the church in this section. In fact, he is to the Red River country what Robert Alexander was to South Texas. In 1841 he founded a college four miles west of Clarksville which bore his name and became the leading educational institution of the Red River country.

In 1843 these circuits were annexed to the East Texas Conference and reported 708 white members and 64 colored,

66 Phelan, *History of Methodism in Texas*, 253.

67 *Ibid.*, 253.

68 See biographical sketch D.

69 See biographical sketch I.

and from this time hence forth their history is identified with the history of this conference.[70]

The year 1844 marks the beginning of the work of the Methodists in two of our future large cities, San Antonio and Dallas. John W. DeVilbiss was on the Victoria Circuit this year and made a visit to San Antonio which he records in his "Reminiscences" as follows:

> In April of this year 1844, in company with the Rev. John McCullough of the Presbyterian Church, I made my first visit to the Ancient City of San Antonio. We started at Victoria, and traveled up the Guadeluope river [sic] to Seguin. At this place we procured an escort of Captain Hays's Texas Rangers. . . We put up at a hotel kept by Anton Lockmar, an Italian, situated on Soledad Street, not far from the Convent. It was the outside house in the direction of San Pedro Springs. We took a general look about the City, visiting San Pedro Springs, and the missions below the City. We notified the English-speaking people that we would have preaching on the Sabbath. We met at the County Clerk's office on Commerce Street. . . The old building has long since been torn down to give place to a better one. About fifteen persons attended the services. I tried to preach from I Tim. IV:8 and had a good degree of liberty. Rev. Mr. McCullough closed with a very appropriate prayer. On Monday we visited the mill, eight miles below the City, and called at the ranger's camp on the way. At the mill we found Messrs. Kerr and Higginbotham, builders and proprietors of this mill, doing a good business, sawing lumber and grinding corn. The people from Seguin and below on the Guadaloupe had their grinding done here. Mr. Kerr was a strict member of our church, and with his wife and sister-in-law, Miss Martha Ann Higginbotham, were the only members in all that region. Mr. McCullough and I left on Tuesday for Seguin, where we parted, but to meet again in this same city of San Antonio.[71]

Thus we have an authentic account of the first Methodist meeting ever held in San Antonio. In 1845 DeVilbiss was located at Seguin and made regular visits to San Antonio. But there was no organized work there until 1846 when a

70 Thrall, *History of Methodism in Texas,* 17.

71 Phelan, *History of Methodism in Texas,* 238.

class was formed. DeVilbiss spent most of his future life in and around San Antonio and can be considered the father of Methodism in this immediate section.

The first settlers in Peters' Colony (Dallas) came in 1841-42. One of the families that settled here was the Webb family, coming from Missouri and settling near what is now Farmers Branch. I. B. Webb left his memoirs from which the following is taken:

> I. B. Webb settled on Farmers Branch, Dallas County, Texas, January 27, 1844. Thomas Brown, the first Methodist traveling preacher, visited us and preached for us March 19, 1844. The first Circuit formed in this section of Texas [was] March, 1845, by Daniel Shook. The first Society [was] formed at my Cabin of five members, Viz: I. B. Webb, Mary H. Webb, his wife, Mrs. Nancy J. Cochran & M. J. Fortner & his wife. The first Camp Meeting held in his neighborhood [was] On Joe's Branch, near the place where Fletcher Bachman's Cotton gin is now located. Four families camped on the ground, Viz., I. B. Webb, Wm. M. Cochran, M. F. Fortner and John B. Hibbard. Some 30 or 40 persons [were] in attendance. We had 4 preachers with us, Viz., Pain, Jefferson Shook, Dan Shook, Preacher in Charge, & Andrew Davis. Several mourners & some conversions. The first meeting house [was] a log house 18 feet square put up near I. B. Webb's Cabin. The above meeting house was put up in the spring of 1846. The first School taught in the neighborhood was taught by T. C. Williams in the above church in the spring of 1846.[72]

Isaac Webb was the mudsill of Methodism in Dallas County. Writing to the *Southwestern Christian Advocate* of Nashville, May 11, 1845, he gives a long description of the new country, then adds:

> Methodism, with its Characteristic zeal and untiring perserverence, is pioneering this far west with great success. Let Methodism be stopped and what will be the situation of the frontier settlers? Literally without a preached gospel for years yet to come.[73]

72 "Memoirs of I. B. Webb," *Dallas News,* November 2, 1941.

73 *Southwestern Christian Advocate,* June, 1845.

At the end of the Republic the Methodists had organized their churches in two conferences, forming a wide belt extending from the Red River on the North, to the Sabine on the East and around the Gulf Coast to the Guadalupe on the West; Gonzales and Austin at the extreme west, Jasper and Shelbyville along the eastern flank and Clarksville and Paris at the extreme north. At this time their membership consisted of 6154 according to Phelan.[74]

The arrival of a host of new preachers, a rapid increase in immigration, a welcome adjustment in governmental relations and an apparently satisfactory settlement of the slavery issue in the church constituted a happy augury for the future of Methodism in Texas.

BIOGRAPHICAL SKETCHES

A. ROBERT ALEXANDER was born in Smith County, Tennessee, in 1811. Two of his ancestors signed the Mecklenburg Declaration of Independence. He joined the Methodist Church at the age of seventeen and began preaching at eighteen. After being pastor of several churches in Central Tennessee he was transferred to the Mississippi Conference. He was appointed to the Texas mission in 1837 and began the great work of his life; being the first of the great trio of founders of Methodism in Texas, to reach the Republic, arriving here early in the fall of 1837. He traveled and preached from the Sabine to the Colorado River, and was on his way back to the Mississippi Conference when he met Ruter at Gaines' Ferry, November 12, 1837. He married Eliza Ayers, the daughter of the great Texas Methodist layman, David Ayers, and spent most of his long ministry between the lower reaches of the Brazos and Colorado rivers and at Galveston. He became a superannuate in 1872, but remained active in church affairs while trying to accumulate enough of worldly goods to keep him from being dependent upon others. His last years were filled with misfortune. He was attacked by an angry bull and bodily crippled; he lost all his earthly possessions in a gulf storm in which his life was barely saved and from which Mrs. Alexander never fully

[74] Phelan, *History of Methodism in Texas*, 232.

recovered. He died, after a long and painful illness, April 26, 1882, and was buried near Chappell Hill.

B. DAVID AYERS was the most prominent Methodist layman in the early history of Texas. He came to Texas from New York in 1834. The vessel that brought him was wrecked near Corpus Christi but he managed to save a box of Bibles and Sunday School books he had with him for the purpose of distribution in the new country for a Sunday School Society in New York. He and his family settled for a time in San Patricio, but trouble arose over the distribution of his religious books and he moved on toward the east and settled near Washington-on-the-Brazos. Here he again lost everything in the Mexican invasion of 1836. After San Jacinto he moved to Washington and started a small business which grew very rapidly. From this small beginning he developed into a merchant prince of Galveston. He was always devoted to his church and regular at its meetings and with his contributions. His daughter married one of the founders of Methodism in Texas — Robert Alexander.

C. JOHN CLARK was born in Washington County, New York, January 30, 1797. His parents were members of the Primitive Baptist Church. Through a defect in the title, his father lost their homestead about 1800 and from that time henceforth they had a battle with poverty. At the age of 18 he was apprenticed to a tanner for three years. During this time he joined the Methodist Church and became an enthusiastic member; so much so that his infidel master relieved him of one year of his contracted apprenticeship in order for him to enter the ministry. At the age of 23, in 1820, he was admitted to the New York Conference and his rise was so rapid that we find him a member of the General Methodist Conference in 1832. At this meeting he volunteered for missionary service among the Indian tribes along the Northwest border of the settlements, a movement which was being stressed among the Methodists about this time. He remained with this work for nine years or until he came to Texas in 1841. He made the trip to Texas from northern Illinois bringing his family in a light spring wagon. He was accompanied by Bishop Morris, who was to preside over the Texas Conference at San Augustine and by Josiah W. Whipple.

His influence with the Bishop must have been considerable, for he was appointed Presiding Elder of the Rutersville Circuit after a very few days on Texas soil. He had traveled 1000 miles to the Conference and now had nearly 300 more to go to his appointment. He had a very successful ministry in Texas. He was returned to the Rutersville Circuit for 1843 and to Galveston in 1844. He went to the General Conference in New York as a Texas delegate this year and there lost the confidence of the Texas Methodists by voting with the anti-slavery group against Bishop Andrews. He never returned to Texas. He closed his ministry in Chicago where he died in 1853. His last great work was in securing the Garrett Donation for the Garrett Bible School out of which grew Northwestern University.

D. JOHN B. DENTON was born in Tennessee in 1806, and upon being left an orphan at an early age, was apprenticed to a blacksmith who took him to Arkansas, where it appears he was forced into a life of extreme hardship. His wife taught him to read and write. He became a local orator and an irregular preacher. In 1837 he came to Texas and after preaching for a while began the practice of law at Clarksville in 1838. His practice became quite lucrative. He was killed in an engagement with some Caddo Indians in 1841, when serving under General Tarrant in what is now Denton County — a monument to his memory.

E. JOHN WESLEY DeVILBISS was born in Frederick County, Maryland in 1819. The family moved to Licking County, Ohio. At 13 years of age he was apprenticed to a sadler. His employer seemed to be a hard taskmaster, and and kept him at hard labor during his teen age, even begrudging him the time that the law compelled him to be sent to school. He was converted and united with the church in 1833 and for a time attended the Methodist College at Augusta, Kentucky. He entered the ministry about 1837 and became an itinerant minister in 1840. In 1842 Littleton Fowler visited the General Conference and made an appeal for missionaries to Texas. Young DeVilbiss, along with several others including Homer S. Thrall, responded to the call. He reached Texas in 1843 and was assigned to the Egypt

Circuit. In 1844 he was on the Victoria Circuit and moved to Gonzales in 1845. He was the first Methodist preacher to be stationed in San Antonio, and claimed to be the first Protestant to preach in San Antonio, where he spent two years, 1846-1847. For the next several years he was in charge of the colored missions that had been set up at a number of towns and from 1855-59 he was Presiding Elder of the Methodist German missions from Fredericksburg to Fort Bend County.

During the balance of his long life he was generally assigned to the southwest or western part of the state, a great part of the time in San Antonio, Corpus Christi, and surrounding circuits. He died at his home near San Antonio, January 31, 1885.

F. ORCENETH FISHER was born in Windsor County, Vermont, November 5, 1803, of Baptist parents and grandson of a Baptist preacher. His parents moved to southeastern Indiana when he was quite young. In 1821 he was converted and joined the Methodist Church after much persuasion to obtain his parents' consent. Very soon he entered the ministry and in 1825 was transferred to Mt. Vernon, Illinois. During the winter of 1839-40 he visited Texas. He was asked by Robert Alexander to supply in the Brazoria Circuit for the Rev. Abel Stevens who had returned to New England. He remained here only a short time, returning to Illinois, where he published his "Sketches of Texas". In 1841 he was transferred to Texas and entered into the regular ministry immediately, being assigned to the Washington Church. In 1844 he became Chaplain of the Texas Senate and on account of ill health accepted this work instead of the Brazoria Circuit to which he was assigned. Re-entering the itinerancy in 1846 as pastor of the Houston Church, he did a splendid work for his denomination. Rev. Mr. Fisher founded the *Texas Christian Advocate,* and for a time was the active editor. He moved to California in 1855 and served many appointments in that state, also held camp meetings and revivals as well as wrote several of his religious books. He conducted a school in Oregon, spent some time in Mexico and then returned to Texas in 1870. The following year he was assigned to Austin as Presiding Elder, where he lived in the church basement which was located at 10th and Brazos Streets. He died in Austin, August 28, 1880. For the life

of Orceneth Fisher, see a master's thesis (MS) in the University of Texas Library, by Robert Ledbetter, a descendant of Fisher.

G. LITTLETON FOWLER was born in Smith County, Tennessee, September 12, 1803. His family moved to Caldwell County, Kentucky, in 1806. He was licensed to preach and admitted to the Kentucky Conference in 1826. During the next six years he was assigned to various circuits in Kentucky and in 1832 was transferred to the Tennessee Conference and stationed at Tuscumbia, Alabama. He became financial agent for the La Grange (Ala.) College in 1833 and held this position until 1837.

He volunteered for service as a missionary to the Republic of Texas in 1836 and was commissioned to this post April 20, 1837. Sickness prevented his immediate departure for the distant Republic, but in the fall of that year he was preaching in East Texas and raising funds for buildings. He went to Washington-on-the-Brazos, November, 1837, and began a church building program there. Here he met Robert Alexander, his co-laborer in this mission field. He arrived in Houston, November 21, 1837, and was immediately elected Chaplain of the Texas Senate and re-elected for the spring session in 1838. He was also elected the first Grand Chaplain of the Masonic Grand Lodge of Texas in 1838. While in Houston he preached regularly at the Capitol.

In 1838 he married Mrs. Missouri Lockwood Porter at Nacogdoches. Upon the death of Martin Ruter he succeeded him as Superintendent of Methodist missions in Texas and held this position until the Republic was divided into two conferences and he became the Presiding Elder of the Eastern Conference. For a time he was financial agent for Rutersville College but served as Presiding Elder of one of the Texas conferences most of the time during the remainder of his life. He was a delegate to the general conference at New York when the Methodist Church divided over slavery and was a delegate to the conference at Louisville that officially organized the Southern Methodist Church. He died at his home in Sabine County, January 29, 1846, at the early age of 43. He is buried beneath the pulpit of the McMahon Chapel, ten miles east of San Augustine, the first Methodist Church organized in Texas.

H. JOHN W. KENNEY (or Kinney) was born near Redstone, Pennsylvania, July 17, 1799. His parents were natives of Ireland, where his mother was converted under the preaching of John Wesley. At the age of 16 he moved with his parents to Ohio. He joined the Methodist Conference at the age of 20. In preparing himself for the ministry he studied Latin, Greek and Hebrew, and became a fair scholar in these subjects, and was an associate of men of intellect and culture. In 1824 he married Mariah McHenry, daughter of an early, prominent, Kentucky Methodist minister. A short time later he moved to Illinois, and became pastor of the frontier along the Mississippi River. During the Black Hawk War, he, like Lincoln, raised a company of militia and participated in the war as captain. After the terrible cholera plague of 1832, which removed several members of the family, Kenney with his family, and his wife's sister, Miss L. A. McHenry removed to Texas. They arrived at the site of the future town of Washington-on-the-Brazos, December 17, 1833. He is credited with building the first house of this future capital of the Republic of Texas. After one year here he received his land from the Mexican government and moved 25 miles southwest of his "headright". He lived there and farmed and preached many years. He established the first camp meeting ground near his home which became quite renowned during the early days of the Republic. The first meeting was held in 1834 and another in 1835. He joined Houston's army in 1836 and was conducting his family to safety near Huntsville when the Battle of San Jacinto occurred. After the revolution he added to his preaching and farming duties that of official surveyor. The greatest criticism that has reached the present generation of John W. Kenney, has been of his carelessness in personal appearance. He would preach in his muddy surveying clothes as readily as in his best. He succeeded with his farming and accumulated some slaves to carry on that work while he in 1843 re-entered the regular ministry. However, his farm still occupied much of his time. He constructed a steam gin and grist mill on it and enlarged his acreage. He died January 9, 1865. Kenney Switch on the Santa Fe Railroad, near the town of Brenham, is located near the farm of this venerable Methodist exhorter and presumably is named for him.

I. J. W. P. McKENZIE was born in North Carolina, April 26, 1806 of Scotch parentage. His mother was converted from Presbyterianism to the Methodists under the preaching of the famous Bishop Asbury.

He was educated at the University of Alabama and for a time taught ancient languages in this institution. He settled in Tennessee in 1831 and transferred to Texas in 1839. After preaching on the large Sulphur Fork Circuit for two years he opened his college near Clarksville only eighteen months after Rutersville College was founded.

J. WILLIAM O'CONNOR was one of the band of volunteers from Ohio, but did not live out his first year in Texas. He died in 1843, while serving the Harrison Circuit, in the twenty-seventh year of his age. He was a native of New Jersey, but the family removed to Ohio. He entered the Ohio Conference with Thrall and DeVilbiss in 1840. O'Connor left a young wife in Ohio, who expected to follow him to the new country at a later date. They never met again. The young preacher was buried where he fell. He was opposed to slavery and Littleton Fowler wrote to him in 1843 cautioning him about speaking on this subject from the pulpit.

K. MARTIN RUTER was born in Charleston, Worcester County, Massachusetts, April 3, 1785. He was the son of Job Ruter, a pious, honest blacksmith. The family moved to Bradford, Vermont, in 1793 and five years later to Corinth, Vermont. During his early school days he had boarded with one, Mrs. Peckett, who had at one time been a housekeeper for John Wesley and had many of the famous preacher's books in her house. At the age of 15 he became closely associated with a New England Methodist preacher, the Rev. John Broadhead. He began preaching himself at the age of 16 and before he reached his majority he held several appointments in New Hampshire and Massachusetts. At the age of 21 he was preaching in Montreal, Canada. At an early age he became a friend of the great old itinerant divine, Bishop Francis Asbury. Ruter represented New England as a delegate to the General Methodist Conference at Baltimore when he was only 23.

In his autobiography Ruter says: "I had a taste for learning and a thirst for knowledge from my earliest recollections.

This taste I cherished by improving diligently such opportunities as I had of private studies at home, and in attending the schools in the neighborhood where I lived. My father being poor was unable to give me either a liberal education or those academic advantages which I earnestly desired to obtain. The deficiencies of my education, I endeavored to supply as far as I was able by my own industry; and in these efforts, continued through a course of many years' study, I have not been altogether unsuccessful."

The range of his studies was broad. He was a highly accomplished linguist, and was well versed in mathematics and astronomy. He was a master of the common branches, as reading, grammar and geography. In 1826 he prepared a Hebrew grammar and was acquainted with Chaldee and Syriac languages. He spoke French fluently and taught Greek and Latin in a small college.

In 1818 Asbury College at Baltimore conferred upon him the Master of Arts degree and four years later Transylvania University of Lexington, Kentucky bestowed upon him the degree of Doctor of Divinity (believed to be the first of its kind in Methodist history). This same year (1822) he was made head of the western branch of the Methodist Book Concern at Cincinnati. In 1828 he was elected president of Augusta College, Kentucky, but resigned this position four years later, 1832.

He was a prolific writer. Much of his writing is yet unpublished. His *History of the Christian Church* was published in Cincinnati in 1832.

Upon his resignation from the Presidency of Augusta College in 1832, he re-entered the active ministry and was appointed to Pittsburg, Pennsylvania, where he soon became the most prominent minister in the city. He desired to remain in the active ministry but in 1833 he was prevailed upon to accept the Presidency of the declining Allegheny College at Meadville, Pennsylvania. He restored this college to a place of prominence where many of the early prominent educators received their training.

In 1836 Ruter was a delegate to the General Conference meeting in Cincinnati, and here he supported the movement for sending missionaries to the new republic of Texas. It was at this same conference that he made his decision to become one of those missionaries.

Bishop Hedding appointed Ruter to Texas, April, 1837. He wrote to Bishop Hedding, April 16, 1837, as follows: "I have determined to go to Texas in conformity with the appointment contained in your letter. The College can now prosper in other hands, and to me it appears that I could do more good in Texas, or in some mission than in the College. If I can be released for awhile, and be permitted to labor in the more active duties of the ministry, I shall be glad."

A great crowd of students and citizens gathered at the boat landing on a branch of the Allegheny River at Meadville, Pennsylvania on June 21, 1837, to bid Martin Ruter God speed as he left by boat for Texas. He left his family at New Albany, Indiana, until he could establish a new home for them in Texas, and proceeded to New Orleans by boat.

He crossed the Sabine River into Texas at Gaines' Ferry November 23, 1837. Here he met Robert Alexander, who had preceded Ruter to Texas by a few weeks and was now returning to a meeting of the Mississippi Conference.

In the next sixty days he traveled 1200 miles over Texas. He organized four circuits with centers at Houston, Washington, Trinity and San Augustine. He wrote to Mrs. Ruter February 13, 1838: "It is pretty well ascertained that the Mexicans are making no preparations for invading Texas. They are broken and divided among themeslves. They are very poor, have but little courage and most of their peasantry are in as great bondage to the wealthy as are the Russian serfs. If no other nation muddles with Texas besides Mexico, I am convinced there is nothing to fear."

He preached from the Sabine to the Colorado; somewhere almost every day and generally several times each day, wherever he could get a small crowd. Within 90 days he had traveled 1500 miles and had formed twenty societies. He secured sites and had deeds prepared for the ground upon which to erect churches. He secured $4000 in subscriptions for a church at San Augustine and the promise of lots and land at other places. It is interesting to note that he personally was never allured by any of the material prospects of the land and the common speculation.

While in Houston during a short visit in the winter of 1838-39 he met the officials of state and preached several times in the Hall of Congress. He drew up the form for a charter of an educational institution to be built at Bastrop.

It was to have been presented at the next meeting of the legislature. He had started for New York to push the cause of education in Texas and to secure the services of twelve additional Methodist missionaries when the hardships of traveling 2200 miles in five and one-half months proved too much for him. He had reached a point within 15 miles of the Trinity when his fever became so high he decided to return to Washington-on-the-Brazos. Here he died a few days later, May 16, 1838. He was buried there but his remains were removed to Navasota in 1901. A fitting granite monument now marks his grave bearing the inscription: "Ruter, an honored preacher, author, teacher and founder of the Western Book Concern of the M. E. Church."

The wide esteem held for Martin Ruter is attested by the fact that public memorial services were held in Boston, New York and many other places in the north and east.

L. JOSEPH P. SNEED was born in 1804. During the Colonial period he visited Texas and spent much time in Louisiana. In 1838 he was appointed to the Texas mission and arrived in February, 1839. He met Littleton Fowler in the McMahon settlement near San Augustine and in company with Fowler and L. G. Strickland went to Montgomery, where he took up his first work, relieving Strickland.

M. THOMAS O. SUMMERS was born in England, October 11, 1812. He was left an orphan at six years of age and a grandmother took charge of the little family of three children. After her death they were taken under the wing of a maternal aunt. At the age of 18 he came to America, landing in New York. He is described by Bishop Fitzgerald at this time as being: "slim, but compactly built, erect in his bearing, supple in movement, with chestnut hair, a well shaped head, small hands and feet, what is called a 'speaking' face, having a frank, open expression, a lurking humor in the twinkle of his eye and the lines of his mouth. The most prominent thing about him was his extraordinary vitality. . . . it overflowed in all directions, his mind and body were surcharged with energy." He was admitted to the Baltimore Conference in 1834, and his first circuit was among the Blue Ridge Mountains. Two years later he became the pastor of two churches in Baltimore. He volunteered for service in

Texas while in Baltimore. After his four fruitful years in Texas he was transferred to Tuscaloosa, Alabama, where in 1844 he married a Miss Sexton. He remained a member of the Alabama Conference until his death 38 years later. He was an ardent proslavery advocate in the controversy and was Secretary of the Conference that formed the Methodist Church South. He was elected Book Editor of the Southern Methodist Church in 1846 and remained such until his death in 1882. He resided in Nashville, Tennessee, from 1855 to 1882, occupying such positions as Professor of Theology in Vanderbilt University, and Dean of the Theological faculty, editor of the *Southern Advocate* and editor of the *Southern Methodist Quarterly Review.*

N. HOMER S. THRALL was born in Vermont, December 19, 1819. He moved to Ohio in early life and attended Ohio Wesleyan University. He was converted in 1837 and joined the Methodist Church and in 1840 was received on trial as a minister in the Ohio Conference. He read the letters of David Ayers and Miss L. A. McHenry in the *New York Christian Advocate* relative to the need of missionaries in Texas, and was easily convinced of his duty to Texas. When Littleton Fowler made his appeal at the General Conference in 1842, he was one of the six that responded and came to Texas from Ohio as itinerants that year.

He met David Ayers at Houston. Ayers had come from Washington-on-the-Braozs to meet Bishop Roberts and take him to the Conference at Bastrop but as the Bishop did not come to Texas on account of ill health, he took Thrall to Bastrop. His first assignment was to Brazoria and beginning here he gave fifty-two years of his life to Texas, spanning the most eventful period of the state's history.

He was accounted the most scholarly man in the Methodist Conference. From his pen came *A Pictorial History of Texas* and *History of Methodism in Texas,* both of which had a wide circulation. He wrote a life of Sam Houston but it was not well received by Houston's family and friends and became unpopular. His pen was kept busy throughout his long life.

He was personally acquainted with every governor of Texas up to the time of his death in 1894. Governor Ireland had him offer the dedicatory prayer when the imposing Capi-

tol of Texas was dedicated. His services in Texas were distributed as follows:

1843 — Brazoria
1844 — Egypt
1845 — Bastrop
1846-7 — Austin
1848 —Washington
1849-50 — Galveston
1851-52 — Victoria
1853 — Bible Agent for Texas
1854 — Rutersville
1855-57 — Galveston
1858 — Austin
1859 — LaGrange and colored mission
1860-61 — Columbus

Immediately after the close of the Civil War he was, for a time, President of Rutersville College, where his wife managed the dormitory.

1866-7 — Victoria. Here he had yellow fever.
1868-9 — Houston
1870 — Navasota
1871-2 — Brenham
1873-4 — Chappell Hill
1875-7 — San Antonio
1878-9 — Corpus Christi
1880 — San Marcos
1881 — Luling
1882-5 — San Antonio
1886-9 — Seguin
1890 — Del Rio

He was superannuated in 1891.

The two great misfortunes of his life were his being superannuated and losing his eyesight. He died at San Antonio, October 12, 1894.

O. BISHOP BEVERLY WAUGH was born in Fairfax County, Virginia, October 25, 1789. He entered the Baltimore Conference in 1809 and soon became a prominent member of that body. In 1828 he was elected Assistant Book Agent, John Emory, afterwards Bishop Emory, being the Agent. This position moved him to the New York Conference. In 1832 he was promoted to be Book Agent and in 1836 he was chosen Bishop. This position he filled for twenty-two years, and after the death of Bishop Hedding in 1852 he was the Senior Bishop of his Church. He died in 1858 and is

buried in Baltimore near the graves of Bishops Asbury, George and Emory. During his services as Bishop he is believed to have traveled close to 100,000 miles. His duties carried him from Michigan to Georgia and from Maine to Texas.

P. JOSIAH W. WHIPPLE was born in Bennington, Vermont, August 1, 1813. His parents moved to Illinois when he was quite young and he was licensed to preach in Chicago in January, 1839. He was transferred to the Texas Conference in 1841 and made Presiding Elder of the Austin Circuit, which at this time, included both sides of the Colorado River as far south as La Grange. This was a very dangerous circuit, as it was on the frontier, but Whipple knew no fear and for two years rode this circuit, fully armed and ready for any emergency. His labors in Texas covered a period of 53 years. He lived to the ripe age of 81. During this long period of service his work covered the territory from the upper forks of the Trinity to Brownsville. He died in Austin, May 8, 1894.

Q. FRANCIS WILSON was a native of Virginia, being reared in that part of the state that is now West Virginia. With little education and handicapped with a frail body, he gave himself to the ministry and after serving on several circuits in his native state, he went to Ohio, by way of Kentucky, preaching in each of these states many years. In 1839 the Bishop refused his request to be sent to Texas as a missionary. Dissatisfied with this refusal, he went to Texas at his own expense, over the protest of his friends and even over the protest of his wife. He settled in San Augustine in 1841 and, without education himself, he became the principal factor in establishing an educational institution, Wesleyan College. For several years he travelled far and wide working and lecturing in the interests of the school. He acquired a high rank among the early Methodists of Texas and represented the East Texas Conference in the first General Conference of the Southern Methodist Church at Petersburg, Virginia in 1846. He was a very fervent preacher and pulpit orator and was at his best in the many camp meetings held in Texas during this period. Being placed on the superannuated list in 1852, he spent the last years of his life in Newton

County in East Texas. He died October 2, 1867. Near the end of his life he wrote in his diary, "Twenty years I have served the alters of our church with zeal, in sincerity and earnestness of soul. I have taken into her pale more than 4000 members; thirty of whom became ministers; four or five presiding elders. I have travelled 150,000 miles and preached 7000 sermons; have lived hard and worked hard most of the time, and received small allowance for my support. Nothing was too hard for me if I could glorify God and induce poor sinners to give their hearts to him."

CHAPTER III

The Baptists

Each Baptist church is an entity within itself, but in order to secure added strength, through cooperation for missionary and educational work, associations are formed whenever a few churches are organized in convenient distances from each other. For more extensive work the associations combine or cooperate in state and general conventions. This is particularly true of the Missionary Baptists. However, during the period of the Republic of Texas the Anti-Missionary or Primitive Baptists were very active.

The general convention sponsored the Foreign Mission Society and the Home Mission Society. These societies had their headquarters in New York, and the mission work that was done in Texas came from the American Baptist Home Mission Society. The slavery issue was becoming bitter at the time, but it was fortunate for Texas that religion was stronger than politics and aid was sent to the South. This continued from 1840 to 1845 when the break came over slavery. The Northern and Southern Baptist Conventions were then organized, and have never since united.

The stories of Texas, which arrived in Missouri about 1818 or 1819 and motivated Moses Austin to initiate his historical enterprise, also stirred his Missouri neighbors to such an extent that, even before Austin left to secure his charter from the Spanish authorities, thirty-three families,

including that of a Baptist preacher, Joseph Bays,[1] assembled at an agreed point on the Missouri River and began the long roadless trip of five hundred miles to Texas. They reached the Sabine River, June 30, 1820. Here, by agreement, they waited several months to hear from Austin regarding his success with the Spanish authorities. During this quiescent period Bays was preaching, not only to his own group, but to other settlers that had assembled on this "neutral ground". Two other ministers, a Methodist and a Universalist, were in this restless group, and at times they crossed the Sabine and preached at the home of one Joseph Hinds, a rather prosperous settler, who lived in a double, two-story log house.[2] The Spanish and Catholic authorities heard of these services and ordered their immediate discontinuance. Bays complied, and was instrumental in quieting protests against this official order.

It was late in the year when Moses Austin arrived at this Sabine Camp from his San Antonio mission. While here he became ill at the home of Hugh McGuffin, an Irishman, who had settled here on the United States side of the Sabine some years previous.[3] Bays, an old friend and Missouri neighbor, being somewhat skilled in primitive medical practice, nursed him until he recovered sufficiently to continue his journey home. However, he died a few months later.

The next we hear of Bays was when he was arrested at San Felipe in 1823 for violating the Mexican law forbidding protestant preaching, but he escaped from his guard while being carried to San Antonio for trial. Other conflicts with the Mexican authorities caused him to take up his residence in Louisiana, where he remained until the Texas Revolution.

J. H. Kuykendall remembers, "an old man named Bays or Baize" preaching at the home of one Moses Shipman, early in 1824.[4] No reference is made to his ministry during the period of the Republic, but he lived in Texas until his death in 1854.

In 1822 or 1824, Rev. Freeman Smalley[5] came to Texas

1 See biogrpahical sketch B.

2 J. M. Carroll, *A History of Texas Baptists,* 20.

3 *Quarterly of the Texas Historical Association,* VII, 287.

4 *Quarterly of the Texas Historical Association,* VII, 52.

5 See biographical sketch S.

from Ohio searching for his married sister, who had moved from there several years previously and had not been heard from. He stopped at Old Pecan Point on Red River, north of the present town of Clarksville. He was probably the second Baptist to preach in Texas; however, Pecan Point was considered in Arkansas territory at that time. He found his sister, Mrs. William Newman, living there and after an extended visit with her he went further into Texas, as far as what is now Williamson County. He returned to Ohio, but years later, in 1848, he retraced his steps to Williamson County and made his home on Brushy Creek, near the present town of Round Rock, engaging in a very active life in the ministry.

Dr. J. M. Carroll, who is the author of *The History of Texas Baptists*, lived, walked, and studied with and under that old group of men who made the Republic of Texas, and he lived to touch and pass his personal information to the present generation. He constituted a very real connecting link between the past and the present — old Texas and modern Texas. Dr. Carroll listed the following Baptist families in Austin's first three hundred: Elijah Allcorn, and probably his wife; Mrs. J. P. Coles, and probably Judge J. P. Coles; Thomas Davis; David Fitzgerald; Chester S. Corbet; William Harvey; William Kincheloe; Abner Kuykendall; John McNeill; John Moore, and John Smith. Probably the wives of several of the above were Baptists as well as many others never definitely known.

According to Carroll, who was personally acquainted with many of the early settlers and their descendants, the following is a partial list of the Baptists in Texas at the time of the Revolution. Those preceded by an asterisk participated in the Revolution:

*Allcorn, Elijah, T. J., and J. D.
Allphine, Dr. Thomas and wife
Allphine, Rev. Skelton and wife
Anderson, Dr. Thomas and wife
*Anderson, Washington
Ayers, Mrs. David
Bays, Rev. Joseph and family
Bennett, Stephen, Harriett, Parmelia and Mary
Borden, Gail, Jr.
Bowles, Mrs. —— and family: Jesse P., Elizabeth, and Juliet
*Bradberry, James
Brown, Sally

*Buffington, Rev. A.
Burkett, Nathaniel Boone
*Burleson, Aaron and Joseph
Burns, Arthur
*Buster, Claudius
*Byars, Rev. N. T., and wife
Cartmell, Deacon H. R.
Childress, Mrs. Goldsbury
Chiles, L. L.
Christy, Julias and Rachel
*Clifton, Henry and family
Coles, Mrs. J. P.
*Covington, Charles and wife
Crist, Stephen and Annie
Crouch, Rev. Isaac
Cummings, John
Davidson, Robert and Rebecca
Davis, Thomas, Sr.
Denson, Thomas C. and Polly
*Dewees, William B.
Eaton, Richard, Polly, Rachel and Elizabeth
Echols, Mrs ——
*Ellis, Judge Richard and family
Ellis, J. L. and Rev. B. F.
Fitzgerald, David
Faulkenburg, Nanny
Glasscock, George John
Gorbet, Chester S.
Gregg, Rev. John
*Green, James and Ben
Greenwood, Rev. Garrison
Grigsby, John and Elizabeth
Hall, James
Hall, Mrs. ——
Hamlett, James and Wm. T.
Hanks, Rev. Thomas
*Harbour, James M. and George W.
Harris, William
*Harvey, Wm. and John
Heard, James G. and Thomas S.
*Horton, Gov. A. C. and wife
*Irvine, J. S.
Jordan, Joseph, James, and Prudence
Kennard, Michael
*Kennard, Wm. E.
*Kornegay, David Smith
Kuykendall, Abner
*Lester, J. S.
Little, Hiram and wife, Polly and a large family
Love, Robert A.
*Mercer, Eli and wife
McNeill, John
Marsh, Rev. R.
Millard, Mrs. Massie
Moore, John W.
Morrell, Rev. Z. N.
Morris, Oliver
Parker, Rev. Daniel, Patsy, John, Pheby, Isaac, Lucy and Lucy W.
Parker, Rev. John and a large family
*Petty, George
Patrick, George M.
Pearce, Rev. Samuel Ellis and wife
*Perry, A. G.
Phillip, W. J.
Pilgrim, T. J.
Rose, G. W.
Reed, Rev. Isaac
Sanders, James
*Sellers, Robert
*Simpson, Wilson and wife
*Slaughter, Rev. George Webb
Smalley, Rev. Freeman
Smith, Rev. Abner
*Smith, Henry

Smith, John
*Smith, William and family
*Sparks, S. F.
Spraggins, Rev. Thomas
*Tandy, A. M.
Tyler, Orville T.
Waglay, John and wife, Mary
Webb, Jesse
*Whitaker, M. G.
*Williams, Stephen
Woodruff, Rev. John[6]

In 1829 Thomas J. Pilgrim[7] arrived in San Felipe from Connecticut and soon opened a school there with about forty pupils. He was a young man at this time, twenty-three years of age, and, being impressed with the need of religious training, he added to his school a Sunday School to which he invited all, adults and young alike. A lecture was given each Sunday morning and, "to hear these lectures people came from a distance of ten miles. As this town was the capital of the colony, many people were sometimes in attendance from different parts of the country, who carried the good seed here sown all over the colony".[8]

We have a picture of this first Sunday School drawn by the teacher himself, as follows:

> In a black-jack and post oak grove near the center of the town of San Felipe de Austin is a rude log cabin about 18x22 feet, the roof covered with boards, held down by weight poles: the logs unhewn, and the cracks neither chinked nor battened: a dirt floor, and across it are placed several logs hewn on one side, for seats. At one end stands the superintendent, a mere strippling, and before him are about a half dozen gentlemen and ladies as teachers, and thirty-two children, without any of those appendages which are now considered necessary to a well conducted Sunday School.[9]

This same year (1829), another Sunday School was reported from Matagorda, "set up by a group of Baptists from New York". This must have been part of the sixty in Pilgrim's party for he says part of these remained at Matagorda.[10]

6 J. M. Carroll, *A History of Texas Baptists,* XII.
7 See biographical sketch Q.
8 D. W. C. Baker, *Texas Scrap Book,* 69
9 J. M. Carroll, *The History of Texas Baptists,* 42.
10 *Minutes of Baptist State Convention* at Marshall, 1852.

Yoakum speaks of another Baptist Sunday School about this time in the home of, or on the land of, William Kincheloe at Wharton.[11]

Austin decided to ask that the school at San Felipe be closed after the occasion of a little difficulty between some intelligent Mexicans, who were visiting there, and some of the citizens. It grew out of a law suit which was decided against the Mexicans. Austin feared this Sunday School might be construed as a violation of the colonization law forbidding all except Catholic worship.[12] Austin had approved of this school and in a letter to Bell, February 24, 1829, he expressed a very favorable opinion of Pilgrim and spoke of plans for a school house that would seat one hundred pupils.[13]

J. B. Link, who was personally acquainted with many Baptists of the Republic and editor of the *Texas Baptist Herald* during the sixties, states that the first prayer meeting of the Missionary Baptists, held in Texas, was in a grove a few miles north of Nacogdoches. Mrs. Massie Millard began it as a family group affair, but soon the community joined in. This was in 1833.[14]

In the year 1832, Daniel Parker[15] visited Texas from Illinois, where he had served in that State's Senate, and had become well acquainted with the Texas colonization law. He found the law prohibited the organization of any church in Texas except the Catholic. He returned to Illinois, selected his followers, and there in Crawford County, July 26, 1833, organized a Baptist church named "Pilgrim Church of Predestinarian Regular Baptists". Parker was chosen pastor and then by wagon train the entire church moved to Texas. They held their regular services and conferences on the way. Their first conference in Texas was held in Austin's colony, January 20, 1834, six months after the church was organized. They met at stated periods at the home of the pastor for about a year, and then moved to East Texas, where their activities centered in what is now Houston County,

11 H. Yoakum, *History of Texas*, II, 537.

12 D. W. C. Baker, *A Texas Scrap Book*, 74; J. M. Carroll, *A History of Texas Baptists*, 42.

13 *Quarterly of Texas Historical Association*, XII, 233.

14 John B. Link, *Historical and Biographical Magazine*, 41.

15 See biographical sketch P.

then Burnet's Grant. This church, known as the "Hardshell" Baptist, carried on its work in Texas for thirty-five years. The records of all its conferences during these years are preserved, being carefully kept by the various clerks. The following is a record made during the Revolution:

> Saturday April 2 1836. Whereas it appears that the members of this church are like to scater [sic] by reason of the appearant danger and unsettled state of the country. and may no agane meet a thier [sic] regular meeting. Therefore it is agreed by this Church that should such an event take place, the majority of the members united at this place removing or remaining are entitled to the Constitution and Church Book. Provided there be a prospect of their keeping up the Church order, if not the body of brethren who are the best prospect of sustaining the Church are entitled to the Constitution and Church Book. Adjourned.[16]

The Pilgrim Church, in conference, gave Elders Daniel Parker and Garrison Greenwood authority to organize other churches of like faith, and we find the following record for September 30, 1837: Daniel Parker reported,

> That on the seventeenth day of September 1837, he exercised the authority vested in him by this Church in Constitutin a Church. Said Church is Constituted on the East side of the Angeleney river in Brother Cook's settlement — on eight members five mailes and three feemailes, one deacon Wm Sparks and on the same articals of Faith that this Church is constituted, acknowledging her relationship to and with said Pilgrim Church of Regular Predestinarian Baptists.[17]

During the thirty-four years, two meeting houses seem to have been built. The following is a description of probably the most elaborate one:

> The committee on the subject of Building a meeting House reported as follows: — That they had got forty-four dollars and eight days' work subscribed for Building said Meeting House, and that they had Contracted with Mr.

16 J. M. Carroll, *The History of Texas Baptists*, 47.

17 *Ibid.*, 48.

> Commical [possibly Carmichael was intended] to build said House for the amount subscribed, with the additional help which he has the prospect of getting from individuals. The House is to be twenty feet square (the logs cut that length and halled) Hewed down inside and out. A Clabboard Rouff. A good Puncheon flowre One door and one window, A pulpit four feet square. . . The Committee to act in Conjunction with Mr. Commical in examoning the timber out of which said House is to be built, and if the timber will admit add foure or five feet to the length of said House and to agree with the said Commical in the extra Pay to be given for said extra labour etc.[18]

In its entire history Pilgrim Church received, including the original membership from Illinois, only one hundred and seventy-one members. There were only four pastors of the Church: Daniel Parker, the founder, from 1833 until his death in 1844; Thomas Hanks, 1845-1849; E. A. Bowen, 1849-1859; and L. G. Aspley, 1859-1869.

Seldom are money matters mentioned in the records. Nothing is said of pastor's salary, charity, missions, etc. One reference is made to money "for bowls or pans, and towels for feet washing".[19]

Possibly no religious leader has left a deeper imprint in east Texas than Daniel Parker and his Pilgrim Church. This section has long been the stronghold of the Primitive or "Hardshell" Baptists, and a bitter contest has been waged between them and the Missionary group of Baptists. The Primitive Baptists are opposed to churches' fostering Sunday schools, missionary societies, or theological schools as unbiblical and man-made institutions, and they refuse to have fellowship with churches supporting organizations of this character.

The old east Texas paper, *The Red Lander,* quotes Daniel Parker, speaking of the Missionary group of Baptists, as saying:

> In their various missionary institutions, high titled of honor, monied incorporations, etc. etc.; as well as the appearance, acts and doings of their travelling missionaries for-

18 *Ibid.,* 50.

19 *Quarterly of Texas Historical Association,* XI and XII; J. M. Carroll, *The History of Texas Baptists,* IX.

bearing to speak of the wicked, malignant spirit or nature, which we have witnessed in this mission spirit against the truth, and those that stand in their way; all of which proves that they are of the world, and the world will love its own.

Set over against this Missionary element, he contrasts his Primitive group:

We find the other class of preachers, meek and humble, with very low views of themselves; but high and exalted views of God and Savior. . . they are engaged to glorify God, not seeking honor, one of another, nor the wealth and honors of the world; refusing to glory save in the Cross of their Lord Jesus Christ. This is the Mission spirit we believe and rejoice in.[20]

The three outstanding names associated with Baptist work in East Texas are Daniel Parker, Isaac Reed[21], and Lemuel Herrin.[22]

In addition to these three, the names of Garrison Greenwood, Robert G. Green, and Asa Wright should also be mentioned as preachers and able assistants. Some of them were of the Primitive order or anti-missionary, while others were missionary. Daniel Parker was distinctly Primitive, Isaac Reed was rather Missionary, while Lemuel Herrin was strictly Missionary. Robert Green was from Tennessee, where he stood well as a preacher and lawyer. He came to east Texas and aided Reed in the establishing of Old North Church, near Nacogdoches, then moved on farther west and settled on the Colorado, where he seems to have fallen into evil ways, reportedly brought on by domestic troubles. As the records of Old Providence Church, on the Colorado River between Bastrop and LaGrange, read:

Elder R. G. Green joined by letter December 1838, and was excluded for drunkeness in February, 1840.[23]

On Saturday, before the first Lord's Day in May, 1838, Isaac Reed, assisted by R. G. Green, organized a church

[20] *The Red Lander*, October 21, 1843.

[21&22] See biographical sketches R. and L.

[23] J. M. Carroll, *The History of Texas Baptists*, 125.

under a tree near the house where Reed had been preaching and teaching his little school. It was called Union Church at the time, but has long been known as the Old North Church. It is located a short distance north of Nacogdoches. The nine charter members of this church were: John Eaton and wife, Charles H. Whitaker and Sarah Tipps, all from Lincoln County, Tennessee; Mary Drain and Emily Knight from Bedford County, Tennessee; Ruth Anderson from Cooper County, Kentucky; B. F. Whitaker by baptism; and negro slave of B. F. Whitaker.[24]

The next year Elder Isaac Reed held a meeting at this place and "many" were received into the church. Reed was pastor of this church for nine years, although he lived in what is now Panola County and, during that time, was busy organizing other churches.

Bethel Church, near the present village of Clayton, Panola County, was organized in Reed's house in 1843 with the aid of Lemuel Herrin. Most of the organic members came from the families of the organizers. A log church building was erected across a spring branch from Reed's house, and for many years this church was the center of worship in this community. The original minutes of the organization of this church are yet in the hands of the church clerk and read as follows:

> Republic of Texas, Harrison County
> At Elder Reeds dwelling house
>
> On Satterdy before the 4th lords day in September, 1843. We the members of the united baptist order beeing met together in the feair of God, for the purpes of Constituting the Church betherl and Cald on Elder Isaac Reed and Lemuel Herrin as a presbathey, Cald on Abner herrin as secreteary and Clerk protem The Church Covenet beeing Red and approved, and We whose names or under asigned ware pronuced by the prebathey the Church bethel we then opened a door for the Reception of members,, Recved elder Isaac Reed by letter in to our fellowship,, Recd Elder Lemuel Herrin by letter in to our fellowship then concluded by prair.

[24] Copy of original minutes now in possession of Church Clerk, R. T. Fain, Nacogdoches, Texas.

Elder Isaac Reed
Elder Lemuel Herrin
Henry Awalt
John R. hartsfield
William Herrin
John Morris
Isaac Morris
Edward Swet
Charls O. Scruggs
Jeary Swet
Abner herrin senier
John Clarksdail
Abner Herrin Jr.
Isaac Reed
Elisabeth Reed
Mary Herring
Amanda Reed
Elisabeth Scrugs
Elisabeth Carbee
Reville Reed
Juley an Carbee
francis moris
Kezia Herrin
Karon happuch herrin
Sarah Allred.[25]

This church was later moved into Clayton and has maintained its continuous existence to the present; still observing its conferences on each Saturday before regular preaching on Sunday.

Other churches organized by Reed and Herrin were the Border Church in Harrison County, in 1843, and, on Saturday before the first Sunday in April, 1843, they organized the Macedonia Church, five miles west of the present town of Carthage. In the same year they organized the Eight Mile Church in Harrison County, on Eight Mile Creek. It is now known as the Friendship Church.

In December, 1843, Reed, Herrin, and Asa Wright organized the Sabine Association, but in a short time it went to pieces over the missionary issue, with Reed going with the Anti-Missionaries, and Herrin with the Missionaries. Herrin then organized the Eastern Texas Missionary Society, which was changed to the Soda Lake Association the following year.[26]

The story of Daniel Parker and his family's coming from Crawford County, Illinois to Texas has been related above, but another Parker family came to Texas from Cole County, Illinois in 1833, about thirty being in the group. They settled near the present site of Groesbeck. The patriarch of this group was Elder John Parker.

Being on the northern frontier at that time, they erected

25 Original minutes in possession of clerk of Bethel Church, H. D. Bellamy, Clayton, Texas.

26 J. M. Carroll, *The History of Texas Baptists*, 118.

a stockade near the center of their settlement for protection. Carroll says that every member of this settlement, with the exception of one, was a Baptist.[27]

It was here, on May 19, 1836, twenty-nine days after San Jacinto, that the terrible Massacre of Fort Parker occurred where almost the entire membership of the settlement was either slaughtered or carried away captive by the Indians. The story of John and Cynthia Ann Parker is known by all Texas school children.

About a month after the Fort Parker tragedy, the early Baptist preachers, Isaac Crouch and Robert Davidson, were killed by the Indians, not far from the present town of Cameron.[28]

We have the record of the organization of a small Anti-Missionary Baptist church on the Colorado River, some twelve or fifteen miles below the present town of Bastrop, as early as 1834. Newman, having the original records of this church before him when writing his book, says:

> State of Coahuila and Texas, Municipality of Mena, Colorado, March 29, 1834. A preamble of the Constitution of a Baptist church. Whereas, there being a few Baptist brethren of the Baptist order having emigrated from the United States and settled in Texas, viz.: James Burleson, Joseph Burleson and Elizabeth, his wife; Moses Gage, Isabella Crouch and Elizabeth Burleson, having brought letters of dismission with them and being desolate and there being no church to join, and being anxious to enjoy the church privileges, they appointed to meet on the fifth Saturday in March at John Burleson's in order to consult the minds of each other on framing a constitution, and on the day set they met with Brethren Isaac Crouch and Abner Smith, ministers of the gospel, and others and a number of spectators. A. Smith, being requested, preached the introductory sermon from the text, 'Upon this rock I will build my church and the gates of hell shall not prevail against it.' The brethren then, after counselling together, called Brethren Crouch and Smith as a presbytery to constitute them and on producing letters, and after being examined on the Articles of Faith, the said Crouch and Smith pronounced the six members above named the Church of Christ, known by the name

[27] *Ibid.*, 88.

[28] Harry Haynes, *Life and Writings of R. C. Burleson*, 817.

of Providence. After the church was organized Elder Crouch joined by letter. In November, 1834, Elder Abner Smith joined by letter. Isaac Crouch was dismissed by letter in January, 1835. Moses Gage was liberated to preach by this church in April, 1837. This was the first man licensed by the Baptist to preach in Texas. Elder A. Dancer joined the church by letter in November, 1837, and in November, 1838, was dismissed by letter. Elder R. G. Green joined by letter in December, 1838, and was excluded for drunkenness in February, 1840. Also at the same meeting Elder A. Smith was given a letter of dismissal.[29]

This preacher, Isaac Crouch, was the one killed by the Indians near Cameron in 1836, as mentioned above.

This church lived for more than forty years and greatly influenced later churches in this section regarding the mission question. The first sermon, of record, preached in the church was by Z. N. Morrell in 1838.

While Isaac Reed and others were organizing and baptizing in east Texas, Z. N. Morrell[30] was baptizing on the Colorado. Which of the two did the first baptizing in Texas is unknown. Morrell had moved to Washington after first settling near the present town of Marlin. The Indian Massacres in that frontier section were the occasion for this move. He had gone into the mercantile business at Washington to dispose of a load of merchandise obtained in New Orleans with a sum of depreciated Texas currency. While here at Washington in 1837, he organized the first real missionary orthodox Baptist church in Texas. He gives the occasion for the founding of this church in his own words:

> The finances of the government were now in a very deplorable condition. General Houston, desirous of incurring as little other indebtedness as possible, was anxious to discharge a large part of the Texan army. Having nothing to pay them in that event, he resolved to follow the precedent laid down at the close of the Revolution of 1776, and furlough a large number, it was supposed about two-thirds. Those who had families in Texas quietly repaired to their homes, and entered upon the common avocations of life.

[29] J. C. Newman, *History of the Primitive Baptists in Texas*, (1906), 37-38.

[30] See biographical sketch O.

There was another class of these soldiers, with whom we sympathize greatly, and yet they proved a terror to good society. They were principally young men of the very first families of the United States, who came mostly from Tennessee on account of the popularity of Sam Houston, once the honored Governor of the old State, the President of the Lone Star Republic. They were young men deeply imbued with that spirit of patriotism that fired the hearts of the fathers of 1776. They had now served in the Texas army for several months. There was not a dollar with which to pay them for service rendered. Their clothing was worn to tatters. They had not been accustomed to labor, and were now a great way from home, and all their available means consisted of land certificates and bounty claims on the infant Republic. Large bands of them were among us, fit subjects for every species of dissipation. The great dreamer John Bunyan, very truly said that, 'An idle brain is the devil's workshop'. The sequel will show whether this be true or not. Our weekly prayer meeting was regularly held in the town of Washington, in a small house — the best we could secure. These young men referred to regularly attended; behavior was good, they were polite and sang elegantly all parts of music. They had been trained to this in other States, under pious influences. A stranger present would have supposed that a whole church, well organized and drilled in some of the old States, had moved in a body and settled at Washington. Cartmell, Buffington, Byars, Ellis, and Morrell, one after another, led in prayer, and the singing between prayers was of the very first order, in point of time and melody. The writer would give out an appointment for preaching every Sunday, when at home, and after singing "Old Hundred," the congregation would retire. After the benediction the young men would hasten away. By the time we would pass on our way home, the grocery and the billiard places would be lighted up and a large crowd — God have mercy on them! — would be assembled for the night. Here was an important move of the prince of darkness — his image and sign hanging over the door. There was John Barleycorn within, double-refined with all his machinery propelled by the engine of hell, fed with the fire of damnation, drawn directly from the bottomless pit of eternal perdition. It did not require the foresight of a prophet to understand the results of this procedure on the part of the enemy, if continued long. Our prayer went up to God, "Lord, hear the

prayers of thy servants, and the prayers of mothers in distant lands, for these wayward sons!"

We determined, let come what might, to organize a church. The day was appointed and eight Baptists assembled to keep house for God. Brother H. R. Cartmell was recognized as deacon, and Z. N. Morrell was chosen pastor. Thus sprang into existence the first church, according to my information, that was ever organized in Texas on strictly gospel principles, having the ordinances and officers of ancient order and with no anti-missionary element in its body.[31]

There were eight organic members: J. R. Jenkins[32] from Georgia; N. T. Byars[33] from South Carolina and Georgia; A. Buffington[34] and wife from Tennessee; H. R. Cartmell from Tennessee; and Z. N. Morrell from Tennessee and Mississippi. The other two, whose names are not given, are presumed to be Z. N. Morrell's wife and daughter. They immediately began preparations for erecting a church building. Perhaps the most significant thing done by this church was to appoint a committee consisting of J. R. Jenkins, A. Buffington, and H. R. Cartmell to correspond with the Mission Boards of the North and East and request that Texas be taken into consideration as a mission field. The appeal was made to the American Baptist Home Mission Society, and as a result, missionaries like William Tryon and James Huckins were sent, who greatly shaped the Baptist story in Texas.

By 1838, the population of Washington had greatly declined and Morrell, who from early life had been a consumptive seeking health, had moved on farther west, and the church at Washington disintegrated.[35]

Old Washington is associated with the memories of many prominent Baptists. Noah T. Byars, in whose building the Declaration of Independence was signed, and who later became a Baptist preacher and founded many Baptist churches, began his career there. Richard Ellis, who presided over the Convention that made the Declaration of Independence, was a very prominent Baptist layman, and Sam Houston, who was made Commander-in-Chief of the Texas armies by this Convention, married a devout Baptist. He, later (Novem-

31 Z. N. Morrell, *Flowers and Fruits in the Wilderness,* 76-77.

32,33&34 See biographical sketches N., D., and C.

35 J. M. Carroll, *History of Texas Baptists,* 108-110.

ber 19, 1854), was baptized by Dr. R. C. Burleson a few miles from Washington and became a sincere and ardent church member. Dr. Burleson baptized Mrs. Dickinson, the survivor of the Alamo, and also performed the marriage ceremony of her daughter, "Child of the Alamo".

Independence was the Texas Baptists' "Jerusalem" or rallying point in the early days. The organization of the Baptist Church at this place was on Saturday before the first Sunday in September, 1839. A small group of pioneer Baptists took advantage of a visiting preacher from Mississippi, Elder Thomas Spraggins, and prevailed upon him to take the lead in the organization of a Baptist church. The original eight members were: John, Ivy, Mary, and Jeanette McNeese; J. J. and Biddy Davis; Thomas and Martha Tremmier. Others joined as soon as their letters could be procured. Elder Thomas Spraggins soon returned to Mississippi and Elder T. W. Cox, recently from Alabama, was called as pastor. Cox was a very aggressive and active minister.[36]

During the year 1839, two other churches had been organized in the Brazos-Colorado territory. One, known as Travis Church, organized by Elders R. E. B. Baylor and T. W. Cox, was located about ten miles south of Brenham. The other at La Grange in Fayette County was organized by Elders J. L. Davis and T. W. Cox. At the call of the Independence Church, representatives from these three churches met in June, 1840, for the purpose of organizing an association. They met at Independence in the second-story room of a building belonging to one Mr. Smiley, with twenty-five or thirty present. Abner Smith, Ariel Dancer, T. W. Cox, and R. E. B. Baylor[37] were the preachers present – the former two being Anti-Missionary. The missionary issue was soon injected into the discussion by Abner Smith, dissension being the result, with adjournment taking place without any organization. The following day (Sunday), services were held in a grove under some spreading live oak trees, and O. H. P. Garrett says: "It was the largest crowd he had ever seen in Texas – perhaps one-hundred and fifty people."[38]

Another meeting was held with the Travis church Octo-

36 See biographical sketch E.

37 See biographical sketch A.

38 J. B. Link, *Historical and Biographical Magazine*, 42-48.

ber 8, 1840, with fifteen present from La Grange church, seventeen from Independence, and thirteen from Travis — forty-five in all — with no known Anti-Missionaries present. T. W. Cox was made moderator, J. W. Collins, clerk, and Judge R. E. B. Baylor, corresponding secretary. The next day, October 9, the Union Baptist Association was organized, which has continued unbroken until the present time. Article I of the Bill of Rights of the Association declared:

> Each church is forever free, independent of any and every ecclesiastical power, formed by man on earth; each being the free household of Christ. Therefore, every ordination and power granted by churches, emanating directly, as they do, from the churches, those who are thus ordained, or upon whom such power is conferred, must be to her forever obedient.[39]

Among the first resolutions adopted was one by Judge R. E. B. Baylor, as follows:

> Resolved, that this Association earnestly and most solemnly recommend to the various churches throughout the land, the formation of Temperance Societies in their neighborhoods, so that the stream of liquid fire which has desolated other countries, may not blast and wither the rising prospects of this young and interesting Republic, and for carrying the object of this resolution into effect, we pray Almighty God to bless every effort of the kind made by the pious and philanthropic.[40]

Next year, 1841, the meeting of the Association was held at Clear Fork, between La Grange and Rutersville, with thirty-five messengers from eight churches, among which we note for the first time Galveston and Houston. These eight churches reported a total membership of 483 with 290 baptisms during the year.

At this session, the question of heresy arose, and Elder T. W. Cox, who was now pastor of the three original churches of the Association: Travis, La Grange, and Independence, was charged with adhering to the doctrines of

39 Original minutes of Union Association now in the Archives of Southwestern Theological Seminary, Ft. Worth, Texas.

40 *Ibid.*

Campbellism. The minutes do not mention the controversy, but other evidence shows much discussion, at least among the messengers privately. It soon became a church matter in each of the churches, and, at La Grange, where Cox lived and was pastor, a bitter debate ensued which resulted in his exclusion by a narrow margin. With him was excluded Elder J. L. Davis, and also all the members that held to them. At Independence, he was excluded by the margin of one vote after two members opposed to him, Terrell J. Jackson and wife, had been admitted to membership and therefore to voting privileges. He was sustained by a narrow margin in the other church at Travis, where he was pastor. This question brought about serious ruptures in the churches and the minutes show large dismissals from fellowship during the year.[41]

Elder T. W. Cox was a man of charm and his pleasing personality weighed more with the ordinary church member than did the subtleties of theology, and he had the advantage until R. E. B. Baylor produced a letter showing that Cox, just prior to coming to Texas, had been expelled from membership in the church in Alabama, on charges of fraud. This turned the tide, except in the Travis Church, where he had the majority, and, as a majority, they voted themselves letters and formed another Church with Cox as their pastor, on nearby Kentucky Ridge. Link says that Cox later became a gambler given to horse-racing.[42]

The third session of Union Association was held on November 26, 1842. Elder W. M. Tryon was elected moderator. Several new churches were represented; among them Plum Grove, which had been organized in 1839, a few miles northwest of La Grange, but because of internal troubles, was only now getting into the Association.

The reports showed a very poor year, the reasons being the Mexican Invasion of this year and the Cox heresy squabble. Two letters to the Association will not only clear up some difficulties, but throw light on historical conditions of the year 1842. One letter from Gonzales reads in part:

> The history of our denomination in this part of the country is as follows: Brother Z. N. Morrell is the first Baptist

41 *Ibid.*

42 J. B. Link, *Historical and Biographical Magazine,* I. 50.

that ever preached in our county. He commenced laboring with us early in 1840 and at the close of '41 ten were collected together, who held letters from respectable Baptist churches in the United States, and constituted a church, adopting at the time of its organization the Articles of Faith held by the United Baptists of West Tennessee. Brother Morrell was called to the charge of our little church, and the regular monthly meetings and weekly prayer meetings were kept up until the time of the Mexican invasion last spring, at which time our pastor, and all others who were capable of bearing arms, left to repel the foe; since which time until very recently, we have had no meetings for public worship. We have to lament that no additions have been made to our number since the time of our organization. Prospects last spring were cheering; some we trust were then hopefully converted to God, but the unsettled state of the country, was such as to prevent troubling the beautiful streams of our country with the baptism of willing converts.

The other letter written the same year (1842), from Plum Grove reads in part as follows:

In the year 1838, we first met together and held prayer meetings; soon afterward, we were visited by Bro. Z. N. Morrell, and, in 1839 our little church was constituted by a presbytery composed of Brethren R. G. Green and Asiel Dancer, adopting at the time of the organization the Articles of Faith of the United Baptists of West Tennessee. During the year 1839 we were supplied with preaching by the Brethren Z. N. Morrell, A. Smith and others. It was during this year that the ordinance of baptism was first administered in this part of the country. In August a candidate was immersed by Bro. Morrell, fifteen miles above this place. Soon thereafter, fifteen received the ordinance and united with our church. During 1840-1841, we were without a pastor, and unhappily difficulties arose, which resulted in the dismissal of eight of our number. Our little church has suffered much during the late invasion, some of our beloved brethren and many of our dear congregation have fallen upon the field of battle, whilst others, and among them the son of Brother Morrell, our pastor, are being carried captive in the enemy's land. Truly dark and thick clouds envelop us![43]

[43] Original minutes of Union Association now in Archives of Southwestern Theological Seminary, Ft. Worth, Texas.

The fourth session of the Association was held with the Providence church in Washington County, October 6, 1843. This church had been organized by Elders R. E. B. Baylor and William Tryon on "the fifth Lord's Day of 1843". The annual report showed that only twenty members had been received by baptism and twenty-two by letter in the whole association. No new churches were admitted to membership.

The fifth session was held with the Plum Grove Church on August 29, 1844. R. E. B. Baylor preached the sermon. Thirty-nine had been received by baptism during the year and twelve by letter. New uniform rules were adopted for the organization of a church, also, the New Hampshire Articles of Faith were adopted. Prior to 1844, nearly all of the churches had used the Articles of Faith of the Baptists of West Tennessee; possibly due to the influence of Z. N. Morrell, while now the influence of Wm. Tryon[44] and James Huckins[45] is in the ascendancy .

An Education Society had been formed in 1843, and now R. E. B. Baylor, Wm. M. Tryon, B. B. Baxter, J. G. Thomas, and J. L. Farquhar were named as officers of it. This is significant as Baylor University grew out of the Society.

The sixth and last session of the Union Association during the Republic was held with the Mt. Gilead church October 6, 1845. Among the new churches admitted this year was Huntsville.

Baylor, the Corresponding Secretary, was ordered to communicate with the newly erected Sabine Association of Eastern Texas.[46]

Independence constituted the very center of the early Baptist development in Texas, and it is interesting to note the prominent names connected with this church, as ministers, during its first thirty years.

The following served as pastors:

Thomas Spraggins	temporarily	1839
T. W. Cox		1839 – 1841
Wm. M. Tryon		1841 – 1846
Henry L. Graves		1846 – 1850
George W. Baines, Sr.		1850 – 1852

44&45 See biographical sketches V. and M.

46 Original minutes of the Union Association now in the Archives of Southwestern Theological Seminary, Ft. Worth, Texas.

S. G. O'Bryan	1852 – 1853
Rufus C. Burleson	1854 – 1856
H. C. Renfro	– 1857
Michael Ross	1858 – 1864
Wm. Carey Crane	1864 – 1867
Henry F. Buckner	1867 – 1869
Wm. Carey Crane	1869 – 1884.[47]

The little church stands today in a decayed condition, but on the same beautiful spot where it was erected in the period of the Republic of Texas. Each year the Baptists gather there for a memorial service, and pilgrimages are made from distant parts of the State.

It will be recalled that when Z. N. Morrell organized the first Baptist church at Washington-on-the-Brazos in 1837, a committee was appointed to correspond with the mission boards of the North and East, asking that Texas be taken into consideration when missionaries were appointed. The only known report of this committee's work is found in the *Christian Index,* a Baptist paper published by Jesse Mercer of Atlanta, Georgia. The report was sent to this paper by S. G. Jenkins[48] of Mississippi, which reads in part as follows:

Washington, Texas
November, 1837

To the Baptist Board of Foreign Missions in the U. S.
Dear Brethren: It hath pleased God in His Providence to cast our lots in this vast wilderness of the west. We are from various parts of your happy land, the United States. We look on you as our mother country. As the son to the father, we present our complaints to you. Will you hear us? It is our cause, it is your cause, and it is the cause of God to which we invite your consideration.

There are about 500,000 square miles in our Republic, and, perhaps 100,000 souls. There is but one organized Baptist Church in our country, and that consisting of only nine members; two Baptist ministers, and they are necessarily confined at home in discharge of the duties they owe their families. There is not one itinerant Baptist minister in our whole country. Perhaps one-half of our fellow-citizens do not hear

[47] J. M. Carroll, *History of Texas Baptists,* 135.
[48] A son of James R. Jenkins, a member of the committee.

preaching once in six months, and many of them have never heard a gospel sermon since they have been in Texas.

Moreover, brethren, though there are 1,000 souls entering our Government as emigrants every week, there is perhaps, not more than one orderly Baptist minister for every thousand.

Our Methodist and Presbyterian friends have commenced a good work. They have several missionaries among us. They have watched for some time, and embraced the favored hour. They know that society is now being formed. They know that early impressions are the most lasting; and they know that 'a strong man armed keepeth his palace until a stronger man cometh'.

Here we have Atheists, Deists, Universalists, and men of every sect, but all agree in this, that they are fighting against God and His cause; and they are preparing for a heavy contest, being armed with much information on all subjects. We need men of understanding, of deep research, of giant intellect, clothed with the spirit of the gospel as a garment, that they may confound all our opposers, disseminate light, establish the church, and be the means of pulling down the strongholds of Satan and building up the Kingdom of God.

Dear brethren, that this great and desirable object may be accomplished, we ask your aid and assistance. We want ministers of the gospel sent amongst us, true men; men who can rightly divide the word of truth, and give to each his portion in due season, and rather men of families, that they may settle amongst us, help to give tone to society, and give themselves wholly to the ministry. We do not wish you to bear all the burden.

We would simply suggest that missionary posts should be established at San Augustine, Nacogdoches, Washington, and San Antonio. This will pass through near the center of the country.

Dear brethren, we ask you again, 'Come over into Macedonia and help us!' Finally, brethren, farewell! The God of peace be with you! Yours in Christ.

Signed by order of the church,

Z. N. Morrell,
A. Buffington,
J. R. Jenkins,
Committee.[49]

[49] *The Christian Index*, February 2, 1838, Atlanta.

The publishing of that Texas letter in the *Christian Index* was accompanied and followed in later issues by numerous strong editorials. In addition, Jesse Mercer made personal appeals to the Board[50] in behalf of Texas. He added to his appeals his own personal gift of twenty-five hundred dollars, which was only his first gift, and was a large one for this time.

About a year later, the Home Missionary Society appointed a financial agent to canvass the South for securing cooperation and for discovering the best means of evangelizing Texas. James Huckins,[51] a strong, well-educated young man of New Hampshire, was chosen for this task. He began his work in Georgia, and his success was sufficient to justify the Board's beginning the Texas work. James Huckins was appointed the first missionary to Texas. On the eve of his departure, we find the following from the *Christian Index:*

> On Tuesday evening last a prayer meeting of a very interesting character was held at the Oliver Street Baptist meeting house, [Atlanta] having special reference to the expected departure of Brother James Huckins and his family to Texas, where he intends to labor as a missionary of the American Baptist Home Mission Society. The spacious house in which the meeting was held was filled with friends from the different Baptist churches in this city, and many from other denominations. The corresponding secretary of the Home Mission Society and several pastors of Baptist churches took part in the exercises.[52]

Huckins kept a diary of his trip to Texas, and a portion of it has been printed in *The Christian Index*. Since some references bear so distinctly on conditions relating to Texas, some excerpts will be paraphrased.

He was in New Orleans January 19, 1840. He found it a city of 100,000 population without a Baptist church or a single Baptist preacher. The Methodists, Presbyterians and Episcopalians were there and the Catholics were strong. He pledged himself to raise $1,000 if the Home Mission Society

50 Note the letter was addressed to the Baptist Foreign Mission Board instead of to the Home Mission Board as might be expected.

51 See biographical sketch M.

52 *The Christian Index,* January 7, 1840.

would match it with $500 to put a Baptist missionary in New Orleans.

He left New Orleans January 22, on the steamer "Neptune" with seventy-one passengers bound for Texas. Among the cabin passengers with him were, "as respectable people in appearance and deportment as would be found anywhere: There was the old veteran who had braved the hardships of a new country and sufferings of war and peace for fifteen years. Another who had planted in Texas for ten years; there were emigrants with their wives, children and servants, now full of hope, then again desperately depressed. Our passage has been three days. About six o'clock this evening Galveston hove in view".

January 25, upon disembarking, he unexpectedly met a number of acquaintances. He planned to proceed to Houston, but was persuaded to remain over Sunday, which was the following day, and attend a Union Church service. Mr. Huckins was called upon to preach and he states only part of the crowd could get into the room. He further declared he never preached to a crowd more receptive or to whom the gospel appeared more grateful. At the close of this service, he revealed his mission and asked all Baptists to remain. Twelve regular members presented themselves together with several others who were Baptist in principle.

On February 4, 1840, the Baptist church at Galveston was organized with thirteen members, but it had grown to eighteen by February 24. Among the first to present themselves for baptism were Gail Borden and wife. Mr. Huckins speaks of them as follows:

> When Thursday came, in addition to the little band present on the previous occasion, one of the most reputable men in the Republic, accompanied by his wife, came forward and desired the ordinance of baptism. The wife of this brother was a Mercer – granddaughter of the late Rev. Thomas Mercer. [This quotation is taken from a private letter from Mr. Huckins to Jesse Mercer, published in *The Christian Index*.]

Writing further, Mr. Huckins describes the baptism of Gail Borden and his wife:

> Tuesday, last was the day set apart for the baptism.

The ordinance took place on the south side of the island. The day was fine and the congregation was numerous. The grandeur of the scenery conspired with the moral sublimity of the occasion to awaken the strongest and most thrilling emotions. On one side as far as the eye could reach lay the vast prairies, on the other the boundless expanse of ocean, lashing with its deep blue waters the ground on which we stood. The beach, too, presented a highway of unparalleled beauty, leading on through the whole length of the island, surpassed in hardness and smoothness any road which art has ever formed.

The candidates present were Gail Borden, the brother of whom I have spoken, his wife and her sister. The brother first received the ordinance, and on coming out of the water, professors and non-professors pushed forward with streaming eyes and feeling too deep for utterance to give him their hands. Then his wife, with her sister, followed him into the watery grave.

Thus passed the first baptismal scene which was ever witnessed this side of the Mississippi, on the Gulf of Mexico.[53]

James Huckins had been assigned no definite field in Texas, and it was not expected that he should confine himself to any one place. He had been in Galveston for a month, although he had planned to remain only one day. His work there had been so successful, and the pressure applied for him to remain so heavy, that he was reluctant to go on into the interior of the Republic. In the latter part of February, he went on to Houston and in a letter written to the Mercer University Mission Society from Houston, dated February 24, 1840, he says in part:

Religion here is weak and timid. The population is estimated at 3000 and of its moral condition I forbear to speak. The Presbyterians have a faithful, holy minister located in the city. The Methodists and Episcopalians have preaching a part of the time, but the Baptists have no preaching, and remain unorganized.

But the greatest obstacle with which Christians of these denominations have to contend, and the most mortifying and disheartening influences thrown in their way, comes solely from those who have been or are still professors of

[53] *The Christian Index*, VIII, 1840, passim.

religion. Some of this opposing class have been the professed ministers of Christ. A few days since a man bearing credentials genuine and worthy of a good minister, was detected bringing into the country two boxes (containing, as he said, his library) filled with cards and 'Hoyle's Games'. There is the most awfully profane swearer you ever heard, who was for ten years in the United States a zealous preacher. There is the theological student of the sober North, who is now wallowing in open sin. There is the church member who keeps a common groggery. There is another who is dead to all honor and justice in his pecuniary transactions. No denomination can boast here for they are all dishonored, and are all mourning.

I have found twelve and hear of more in this city who profess to belong to our denomination, some of whom have not defiled their garments.

I am overwhelmed in view of the vastness of the field which is now open to our denomination. In every part settled by Americans the Baptists are scattered. We need fifteen missionaries this very day to send into this field. No denomination has a wider door of influence than our own; none, in my opinion, has a larger representation of private members than ours. When you remember Burma do not forget Texas.[54]

Huckins remained in Houston about ten days and then moved on into the interior. His journal continues:

February 29, 1840, I left Houston this morning at half past ten for the Brazos and Colorado.

At some length he describes the country through which he is passing. At most of the country houses where he stopped, he was told they had not heard a sermon since coming to Texas.[55]

This seems to be the end of the Huckins journal but from other accounts we know that he visited much of the Colorado-Brazos section and assisted in founding churches and preaching at the churches already organized. Carroll quotes a letter from *The Christian Index* written by R. E. B.

[54] J. M. Carroll, *History of Texas Baptists,* 150.

[55] J. M. Carroll, *History of Texas Baptists,* 152, Quoting *The Christian Index.*

Baylor, dated April 1, 1840, in which he comments on the fine work of Huckins in Fayette County.[56]

Practically all missionary help that Texas received came from the American Baptist Home Mission Society of New York. While the slavery question was being agitated in politics over the admission of Texas there was co-operation between the North and South religiously. This missionary help from the North came to Texas in 1840, five years before the slavery issue produced separation of the Baptists into the Northern and Southern Conventions. A considerable amount of money, used by the Society, was raised in the South and the Society used good judgment in sending men to Texas that had no anti-slavery prejudices. When slavery began to affect the relations between the Northern and Southern Baptists, Huckins resigned as missionary of the Society, for he owned one servant, and became a missionary of the Southern Board when it was organized in 1845.

Rev. James Huckins returned to Galveston from his trip to the interior of the country and was called as pastor of the Galveston Church. It was while he was pastor there that he organized the Baptist church at Houston, April 10, 1841, with sixteen constituent members as follows: Barnabas Haskell, Abigail Haskell, S. P. Andrews, Martha Mulryne, Louise Jane Schroder, Elizabeth Ainsworth, Piety Hadley, Obedience Smith, Mary George, Israel B. Bigelow, Gardner Smith, Sarah T. Robinson, Hannah Towns, Mary Bigelow, Elizabeth C. Wilson, and Mary Andrews.

Z. N. Morrell had preached in Houston in the spring of 1837 when, it was as he termed it, "A city of tents", James Huckins preached there in the spring of 1840, and he made some critical observations of the place in a letter, part of which was quoted above. Huckins became pastor of the Houston church in 1841, and continued to be pastor of the Galveston Church, dividing his time between them. The Houston church struggled along very slowly, and the Baptists were many years gaining much strength in this city.[57]

Huckins says of the original membership at Houston, in a letter to the Mission Society:

[56] *Ibid.*, 156.

[57] J. B. Link, *Historical and Biographical Magazine*, I, 175.

The deacon of this little band is one of the most learned and able lawyers in the Republic and the members generally would do honor, for intelligence and moral worth, to any church in any place.[58]

Quoting from a letter from Huckins dated March 28, 1841:

Houston is in a thriving condition, but Galveston is suffering a most severe revulsion. More than one-third the population has left, hence our little Church has suffered both by the embarrassments of the place and the removal of its members, but our members are determined to hold on, being convinced of the importance of the Baptist Church in this city, and of being ready when a gale of prosperity shall begin to blow, to avail ourselves of its advantage. I am confining myself to the interests of religion in the two places. I am constantly receiving calls to visit desolate districts and neighborhoods. Next week I expect to take a tour down the Brazos River.[59]

The four men that really laid the foundation for the Baptists in Texas during the Republic were: Z. N. Morrell, R. E. B. Baylor, James Huckins, and Wm. M. Tryon.

William Tryon was sent to Texas by the American Baptist Home Mission Society in 1841. He arrived in Galveston in January of that year and found Huckins too ill to accompany him into the interior, but Col. A. C. Horton,[60] a prominent Baptist and planter of near Matagorda (later the first Lieutenant-Governor of Texas), urged that he be located in that section, while others were equally anxious for him to locate at Independence.

Tryon came on to the Brazos and settled between Washington and Independence. In March, 1841, he and Judge R. E. B. Baylor organized the Baptist church at Washington.[61] It consisted of twelve members, ten white and two slaves. These constituent members were: A. Buffington (a member of the first church in 1837), N. Moore, J. L. Far-

58 *The Christian Index*, July 16, 1841.

59 *The Christian Index*, March 28, 1841.

60 See biographical sketch K.

61 It will be recalled that the church organized there by Morrell, in 1837, had died.

quhar, Hilda Farquhar, Ann Winfield, Ann Moore, Eliza Crosby, Rebecca Maxey, Antonette Bledsoe, and two slaves of J. L. Farquhar, John and Matilda.

Tryon was a young man of thirty-one at this time and had married just prior to coming to Texas. He was called as pastor of this new Washington church and was also pastor at Independence. From the years 1841 to 1846, Wm. M. Tryon was the most forceful, successful and prominent Baptist in Texas. By July, 1841, twenty-nine members had been received at Washington by baptism and others by letter. In 1844, several were excluded for attending a ball. Tryon remained pastor at Washington and at Independence and two other churches until 1846, when he was called to the pastorate at Houston. He was succeeded by B. B. Baxter at Washington. At the meeting of the Association in 1841, after Tryon had been in Texas only nine months, his four churches reported one hundred seventy-four received by baptism and sixty-six by letter. The other five churches of the Association reported twenty-seven by baptism and thirty-five by letter.[62]

It was always Tryon that took the leading part in the annual meetings of the Old Union Association from the second session until his death. In the fifth session, held in 1844, an Education Committee was appointed and Tryon was the leading spirit of this Committee, which proposed founding a Baptist educational institution, and only his modesty prevented it from being named Tryon University. It was he who suggested the name Baylor to prevent the committee from definitely settling on Tryon.

When Tryon went to Houston as pastor in 1846, one of his first acts was to erect a house of worship. He went to the United States and raised $2500 or $3000 and succeeded in completing the building. It was dedicated on the fifth Sunday in May, 1847. The yellow fever was raging in Houston and the coastal region. Tryon contracted this dread disease and died "at sunset November 16, 1847". He was buried beside the newly dedicated church.[63]

Z. N. Morrell says of Tryon:

[62] J. M. Carroll, *History of Texas Baptists*, 201.

[63] J. B. Link, *Historical and Biographical Magazine*, I, 190.

> Elder Tryon was born to be a leader, and when Union Association gave birth to 'Education Society' he took the child by the hand, and from that day till his death, he was emphatically the leader in the cause of education among Baptists of Texas.
>
> As an orator my profound conviction is that no preacher has ever lived in Texas who was his equal. He was well versed in history and principles of the Baptists, and when his powers were brought to bear on this and kindred subjects, the charge so often brought against us, of bigotry and ignorance, were hurled to the ground by this princely speaker. It was my fortune to hear him at many of our annual meetings. At his Churches, and on missionary fields, and on all occasions he swayed the masses at will.[64]

Some other Baptist stalwarts in the period of the Republic were Rev. Hosea Garrett[65] and his nephew, O. H. P. Garrett,[66] who was also his son-in-law. They lived in Washington County and their names are inseparably associated with Independence, Brenham, and Baylor University.

Rufus C. Burleson reached Texas one year after the Republic had come to an end, and succeeded the popular Wm. Tryon as pastor of the Baptist church at Houston. He married into the Jenkins family of Washington and Independence and soon became President of Baylor University. As a preacher and educator, his name stands at the top of all Baptists during the last half of the 19th Century.

Richard Ellis[67] came to Washington, Texas in 1837 and worked for Z. N. Morrell who was a preacher-merchant there at that time. He followed Morrell west to the Colorado River section and was there ordained to preach. He became one of the most ardent and untiring ministers of the denomination, but like Tryon, he died early. It was generally believed that his death was induced by the strenuous life he had assumed after beginning to preach.

The beginning of statehood in Texas saw the Baptists take on rapid growth. The two Associations of the Republic, Old Union and Soda Lake, were broken up into many others

64 Z. N. Morrell, *Flowers and Fruits in the Wilderness,* 133-134.

65&66 See biographical sketches H. and I.

67 See biographical sketch G.

as the number of churches increased. Robert Taliaferro[68] began his work at Austin and pushed the Baptist frontier on to the west, while J. W. D. Creath[69] and Jesse Witt[70] enlarged the borders of the North, Central and the East.

Anderson, in Grimes County became a strong Baptist center, competing with Independence. The first official Baptist newspaper in Texas was printed at Anderson.

All the churches had their trials and dark hours. The Houston church almost went to pieces over doctrine as well as the purchase of an organ. The organ disappeared and was later found on the bottom of Buffalo Bayou. Dissensions continued for a long period and stunted the growth of this promising church.

Trouble arose at Independence in which the church, and the entire town took different sides in a quarrel between two factions at Baylor University, and it was several years before the breach was healed.

Possibly the most serious impediment to constant growth, not only for Baptists but all denominations, was the Woll Invasion of 1842. Preachers and congregations alike joined in repelling this invasion. A good example was Elder Z. N. Morrell, called "Old Rough and Ready Morrell", who had participated in the Indian battle of Plum Creek,[71] along with two other Baptist preachers, Judge R. E. B. Baylor, and T. W. Cox. Morrell was now pastor of the church at Gonzales, and when the news of the Mexican invasion reached him, he immediately gathered a portion of his membership and joined Col. Caldwell's forces and took part in the Battle of Salado Creek, near San Antonio. The following statement is taken from an account of the aftermath of the battle, written by this old pioneer, fighting, Texas preacher:

> The night was passed upon the battleground — a dark, anxious night to me. I learned that my son, A. H. Morrell, was in the company defeated the evening before in our hearing. Was he dead? Was he a prisoner in the hands of our cruel oppressors? were questions that revolved through my mind all night long. Three men volunteered to go with me to the 'Mesquite battleground', and at daylight we were in our saddles. My colonel and captain cautioned

68,69&70 See biographical sketches U., F., and W.

71 John Henry Brown, *History of Texas*, II, 178.

me to be careful, as the enemy would certainly keep out spies, but the time for caution and fear with me had about passed. At sunrise we were on the fatal spot, examining carefully for the lost son, while two of my colleagues stood guard. Thirty-five dead bodies of friends lay scattered and terribly mangled among the little cluster of bushes on the broad prairie. I recognized the body of nearly every one . Here were twelve men, heads of families, their wives, widows, and the children orphans; and here, too lay dead the bodies of promising sons of my neighbors. The body of my son could not be found. The place was so horrible that two of the men with me rode away. One remained on guard while I continued my examination. A number of bodies were turned over before I could recognize them. One or two of my neighbors' sons were so badly mangled that I could not recognize them at all. Supposing that one of these might be my son, I examined their feet for a scar that he had carried from childhood. By this time I was satisfied that he either escaped or was among the prisoners. I then drew a pencil from my pocket and took down the names of the dead, so that I might make a correct report to the bereaved. . .[72]

The Anti-Missionary Baptist membership, while on the decline, was yet strong enough in some places to bring dissension to the church and association.

Practically all the preachers and missionaries that came to Texas remained here the balance of their lives. Some, like Rufus C. Burleson, were offered attractive pastorates and educational posts in the older eastern states, but having devoted their lives to Texas, they permitted their bodies to rest beneath her soil.

BIOGRAPHICAL SKETCHES

A. R. E. B. BAYLOR was born in Bourbon County, Kentucky, May 10, 1791. His father, Col. Robert Baylor, served as aide to Gen. Washington in the Revolutionary War. He studied law in his native state and was elected to its legislature when he was 23 years of age. He moved to Tuscaloosa, Alabama in 1833 to practice law and twice repre-

72 Z. N. Morrell, *Flowers and Fruit in the Wilderness,* 170-172.

sented the Tuscaloosa district in the National Congress. About this time he joined the Baptist church and in 1838 was licensed to preach. He came to Texas a few months later, in the early part of 1839, and located at La Grange. His talent as both lawyer and preacher was soon acknowledged by the public. He served in the Congress of the Republic of Texas and was a member of the Constitutional Convention that formed the Constitution of the State of Texas when it entered the Federal Union. He occupied the Supreme Bench of Texas for a time but resigned, it is related, to become circuit judge so as to be able to preach and contact more people. He was circuit judge for fifteen years of the most popular circuit in Texas. He would sit as judge during the day and preach at night, often in the same room. Sometimes holding a protracted meeting during the Court session. He held the first court and preached the first sermon in Waco. He and Rev. William Tryon drew up the charter for Baylor University and Tryon suggested the name, Baylor.

Judge Baylor never married. He lived in Washington County the last years of his life. He died December 30, 1873, and at his own request was buried on the campus of Baylor University.

B. JOSEPH L. BAYS was born in North Carolina in 1786 or 1787, the youngest of seven sons of Isaiah Bays, a Scotch-Irish, non-conformist from Staffordshire, England. The family moved from North Carolina to Kentucky in 1794 and settled near Boonesborough, where the subject of this sketch became well acquainted with and paid homage to his hero, Daniel Boone. He never attended school but learned to read and write from his mother as well as gained his familiarity with the Bible from her. He began to preach occasionally at the age of sixteen. With his three older brothers, he followed Boone into Missouri. It was here that he became acquainted with Moses Austin, and came to Texas in 1820. J. M. Carroll relates that in 1823, while Austin was away, Bays was arrested by the Mexican authorities for preaching at San Felipe and was being carried to San Antonio for trial but made a daring escape from his captors at the spring near the present site of San Marcos. He made his way back across the Sabine into Louisiana, where his family joined him and where he remained until 1836. (His biogra-

pher, Walter Louis Tubbs, states that he and his son Henry participated in the Battle of San Jacinto, but he is not on the official roster of the participants.)

He became a warm friend of President Houston, who delegated him as a Commissioner of the Cherokee Indians in East Texas to settle a grievance. While living in San Augustine County, about 1848 or 1849, his wife, with whom he had lived for forty years, became a convert to the Mormon doctrines of the "Latter Day Saints" along with his oldest son, Henry, both going to Utah. Completely broken in spirit by this bitter experience, he took up his residence with his daughter, Mrs. Peter de Moss in Matagorda County, where he died in 1854. Many of his descendants yet live in Texas.

C. REV. ANDERSON BUFFINGTON was born January 26, 1806, in Yorksville, South Carolina. He moved to Nashville, Tennessee, where he studied the printing business, and in 1835 came to Texas. He participated in the Battle of San Jacinto and was detailed as a guard for Santa Anna after the latter's capture. When Texas became independent he returned to Tennessee, and brought his wife to Texas in an ox-cart. He had married Miss Paralee Cahler in 1834. He located at Washington and was a constituent member of the first Missionary Baptist Church in Texas. He was ordained to preach in 1841 and became one of the two missionaries of the first Missionary Society in Texas, later moving to Anderson, Grimes County, where the rest of his life was spent. He was opposed to the annexation of Texas to the United States, and later opposed secession. He published a paper at Anderson known as the *Tarantula*, in which his caustic criticisms of those things he opposed brought rough sailing for him at times.

He died at Anderson in 1891.

D. NOAH TURNER BYARS was born near Spartanburg, South Carolina May 17, 1808. He was converted and joined the church in 1824, and seven years later moved to Georgia. In order to dodge the conviction that he must preach, he left Georgia for Texas in January, 1835, and reached Washington in April where he opened a blacksmith and gun shop. He prospered in this work. On March 1, 1836 he rented his shop to the Convention or to some

individual members of the Convention that drew up the Declaration of Independence next day and formed the first government for the Republic of Texas. He often tried to collect the promised rent for his building but never succeeded in doing so.

He was made the first sergeant-at-arms of the Texas Senate at a salary of five dollars per day.

On January 21, 1838, he was married to Mrs. Sophia Lowden of Washington and then moved to Bastrop, where he was elected justice of the peace in 1838. With the opening of the new Capitol at Austin in 1839, he moved there and finally yielded to his call to preach and was ordained, with President Lamar and part of his cabinet as witnesses.

Under Houston's second administration Byars gave up his pastorate to become the official armorer for the Army of the Republic. After this he was appointed to the Texas mission field by the Home Mission Board of the Southern Baptist Convention. Much of his mission work carried him to the western frontier — even as far as the present Young County. He founded the First Baptist Church at Waco. His last years were spent in Brownwood, where he died at a ripe old age, July 18, 1888.

E. THOMAS WASHINGTON COX was born in Alabama in 1785, and came to Texas sometime prior to 1836. One biographer, Houston Wade, states that he was here with Austin in 1822, but authority for this is not given. He did participate in the Battle of San Jacinto and on February 13, 1838, was given 320 acres of land for military service (Bounty Certificate No. 2569). September 4, 1854, he was given 640 acres for having participated in the battle (Donation Certificate No. 662). In 1840, he was in the Plum Creek fight with the Indians, along with two other Baptist preachers, Z. N. Morrell and R. E. B. Baylor. He was known in Texas as the "fighting, hell and brimstone preacher". In 1842, he again laid his Bible down to shoulder his gun and oppose the invasion of General Woll, who had captured San Antonio. He then volunteered for the invasion of Mexico under Colonel Fisher. He was captured and carried to Mexico a prisoner; but made his escape along with one other prisoner at Haciendo Salado February 11, 1843 and safely reached

Texas, and at once took up his Bible and began fighting the devil.

Cox assisted in organizing two of the three early churches that formed the first Baptist Association in Texas. He was the first moderator of this association and pastor of all three of its constituent churches. He became a follower of Alexander Campbell and was expelled from the La Grange Baptist Church by a small majority, and from the Independence Church by the majority of one vote, while at the Travis Church the majority was in his favor. He and this majority withdrew from the Travis church and established another. He was injured by reports of bad conduct prior to his leaving Alabama and although a man of great eloquence and persuasive power his future religious influence was greatly impaired.

F. REV. JOSEPH WARNER DOSSEY CREATH was born in Mecklenberg County, Virginia, February 3, 1809. He descended from a family of preachers, and entered the ministry almost by inheritance. He graduated from the Virginia Baptist Seminary, now Richmond College, 1837, and at once entered upon pastoral duties serving churches in Virginia. He offered himself as a missionary to Texas in 1846. He became the outstanding Baptist organizer of the southwestern part of the State, between the Colorado and Rio Grande rivers. He died and was buried at Cameron, Texas.

G. RICHARD ELLIS was born in Southampton County, Virginia June 22, 1813. He moved to Tennessee in 1836, and on to Texas in 1837 and settled at Washington. He was ordained to preach at the Plum Grove church in Fayette County by R. E. B. Baylor and Z. N. Morrell in 1842. At the time of his ordination he was living on the Colorado River below Austin. In 1844 he became pastor of four churches in Washington and Fayette Counties. Besides being a preacher, he was also a school teacher. In his later years he lived in Lavaca County, preaching at Gonzales and Cuero. He suffered much from bronchitis, produced, some thought, by long sermons, and exposure.

He died in 1852.

H. REV. HOSEA GARRETT was born in Laurens

District, South Carolina, November 26, 1800. He came from a very prominent line of ancestors. He was ordained to preach by his church in South Carolina, April 26, 1835, and while considered a very pious, righteous man of deep and sound convictions, he was not an eloquent speaker. He came to Texas in 1842 with his new son-in-law, O. H. P. Garrett, who had returned from Texas to South Carolina for the purpose of marrying Nancy Garrett. They settled in Washington County, near Chappell Hill. The year they arrived in this locality R. E. B. Baylor and Wm. Tryon organized the Providence Church in the community where they settled, and Mr. Garrett became the mainstay of this church.

He was president of the Board of Trustees for Baylor University at Independence for twenty years and in all this time he was absent from only one meeting of the Board and that was during a visit to his old home in South Carolina.

I. OLIVER HAZARD PERRY GARRETT was born in Laurens District, South Carolina May 29, 1816. He was educated for a surveyor and was engaged in this profession before coming to Texas in 1838. For two years he lived on the Colorado River below Austin. He then returned to South Carolina and married his cousin, Nancy Garrett, a daughter of Rev. Hosea Garrett. When he returned to Texas, his wife's family came with them and both families settled in Washington County, near Chappell Hill. O. H. P. Garrett became one of the outstanding Baptist laymen of the Republic of Texas in the Baptist stronghold of Washington County. As a surveyor, he laid off the town of Brenham in 1844. He was county judge of Washington County in 1866. For many years he was clerk of the Old Union Association and was also secretary of the Baptist State Convention when it was created some years later. He died at Brenham October 5, 1886.

J. ALBERT GALLATIN HAYNES was born in Green County, Georgia, August 1, 1805. His forebears went to Connecticut with Thomas Hooker in 1634. The name of John Haynes is associated with the names of Hooker and Roger Williams in the fight for religious freedom in New England. The subject of this sketch married and moved to Alabama in 1832. Here he underwent some severe ordeals, a tree blew

down across his wagon, breaking his and his wife's legs. He lost all of his property by a bond forfeiture.

He came to Texas in 1841, settling at Independence. "His entire fortune consisted of his wife, five children, and a few negroes, one pair of jaded horses and a debt of $50.00". He first rented a cabin from John P. Coles on Coles' Creek and later purchased sixteen acres of land, on easy terms, just west of the town limits of Independence. Here he built a house with his own hands, rented another fifty acres from Judge Coles and raised seventy-five bales of cotton on it which he sold for seven cents a pound. From this time on he prospered rapidly and greatly and gave liberally to Christian causes. He was made a deacon in the Independence Church in 1843, and was the first layman ever elected moderator of Union Association. He was a charter and constant member of the Baylor University Board of Trustees until 1870. His two sons were killed while serving in the Confederate Army. He represented Washington County two terms in the State Legislature.

K. ALBERT C. HORTON was born in Georgia in 1800. His father died when he was very young and without the control of a father he was almost ruined by a growing gambling habit. Through the influence of a beautiful young wife, whom he married in 1828, the ritual of the Masonic Lodge, and joining the Baptist church, he was induced to break the habit completely. Soon afterwards he moved to Green County, Alabama, and served one term in the Alabama State Senate. In 1835 he came to Texas and bought several leagues of land on Old Caney, not far from Wharton, and took up his residence at Matagorda.

At the approach of Santa Anna on San Antonio, Horton raised a company of soldiers and joined Colonel Fannin at Goliad. Captain Horton and his men escaped the massacre at Goliad only because he was ordered out to do some scouting, since there was a report that there were Mexicans in the neighborhood, and while on this expedition he was cut off from the main army of Fannin by the Mexicans getting in behind him.

He became a great cotton grower; had a lot of negroes and gins. He also engaged in making sugar. Dr. Rufus C. Burleson said if he had not been weighed down with piles

of cotton bales and barrels of sugar from his rich plantations he would have been a peer of Houston, W. H. Jack, and Thomas J. Rusk.

He was elected to the first Texas Congress and was one of the Commissioners appointed by President Lamar to select and locate the capital. He was elected the first Lieutenant Governor of Texas along with J. Pinckney Henderson, Governor, and when Governor Henderson left to lead the Texans in the Mexican War, Horton became governor. At the end of his term of office he retired to his estates in Wharton County.

He was a member of the Board of Trustees of Baylor University until his death and gave large sums of money to this institution. The large bell that can be seen on the Mary-Hardin Baylor College campus at Belton today is inscribed:

"Ladies Seminary, Independence, Texas
Presented by Hon. Albert C. Horton A. D. 1858".

He died in 1865.

L. LEMUEL HERRIN: About the year 1800 three brothers, Lemuel, Elisha and Abner Herrin moved from Georgia and settled in Benton County, Tennessee near Camden. In 1825 the Rushing Creek Baptist Church was organized and the records show Elisha Herrin as one of the organizers. They also show that Lemuel Herrin and his wife Polly were received into the church by letter July 8, 1826, and on December 9 of the same year he was ordained to the ministry. He was a very active member, representing the church in many general denominational meetings and finally became pastor of this church. The Sunday in 1833, when he preached his farewell sermon, was designated "Blue Sunday". It is uncertain just when he came to Texas, but a letter of dismissal was granted him and his family February 10, 1838. They settled in east Texas, near Isaac Reed, and we find these two preachers working together, preaching and organizing churches and their families inter-marrying. They divided over the missionary question as Herrin was an ardent Missionary Baptist while Reed was not. He lived near Carthage, but was pastor at Henderson for awhile.

He died August 25, 1852 and was buried in the old

Macedonia Church burial ground about five miles west of Carthage, but his grave is unmarked today.

M. JAMES HUCKINS was born in New Hampshire about 1807. Left an orphan at an early age, he had a hard struggle for an education but managed to finish Andover Academy and graduated from Brown University in 1832. He married Miss Rhoda Casser Barton of a prominent family. After preaching in New England for a few years, he was appointed by the Baptist Home Mission Society and assigned to South Carolina and Georgia. Here he traveled in the interest of raising funds for the Texas Missions. He was transferred to Texas in 1839 as an active missionary of the Society. He founded the Baptist church at Galveston and next year the Baptist church at Houston and was pastor of both churches at the same time. He greatly aided in the founding of Baylor University by traveling in Texas and in the United States, raising money for an endowment of the new school. He was called back as pastor of the Galveston church in 1853 and remained there until he accepted a call to Charleston, South Carolina, in 1859.

He died at Charleston, August 6, 1863.

N. JAMES R. JENKINS was born in Georgia in 1810, and educated at Mercer University. He came to Texas about the time of the Revolution and settled in Washington. He was a constituent member of the first Baptist church organized by Z. N. Morrell at that place in 1837, and on the committee that wrote the appeal for missionaries to be sent to Texas. He moved to Independence and became a very prominent citizen. He was the father of W. H. Jenkins of Waco, who was for more than a quarter of a century secretary of the Board of Trustees of Baylor University at Waco.

Many descendants of James R. Jenkins still live in Texas including two granddaughters, Mrs. George W. Truett of Dallas and Mrs. Gordon Singleton, wife of the President of Mary-Hardin College at Belton, Texas.

O. Z. N. MORRELL was born in Tennessee in 1801. He early entered the ministry, preaching in many parts of Middle and West Tennessee. He developed lung trouble and was advised to change climate, and soon we find him in

Mississippi looking toward Texas, but preaching almost daily wherever he was.

He came to Texas in 1835, with some friends from Tennessee, and looked over the country in or near the present Falls and Bell Counties. His health seemed to improve on this trip. He hastened back to Mississippi to get his family and return to Texas in 1836, soon after the Battle of San Jacinto. They settled near the present town of Marlin, but the Indians became so bad on this frontier that he moved to Washington and entered the mercantile business. He there organized the first Baptist church in Texas in 1837. After two years, he found that he was not suited for business and began giving most of his time to preaching. He located at Gonzales and while pastor there participated in the Plum Creek Indian fight and in the Battle of Salado Creek in repelling the Woll invasion. After this, in failing health, he returned to farming near the mouth of the Trinity River. Unable to learn the fate of his son, who was a captive in Mexico, and grieved by the death of his wife, he became disheartened to the extent of giving up farming to accept the request of the Southern Baptist Mission Board to become its missionary to Texas. He served in this field for three years.

Morrell invented several farm labor-saving machines but never received any pecuniary reward for them. By 1867 all his children were dead, and lonely, in broken health, he went to Honduras where he remained two years. Upon his return he was prevailed upon to write of his experiences during his long sojourn in Texas. The result of this was his book, *Flowers and Fruits in the Wilderness,* first published in 1871, with a later edition.

Morrell died at the home of his granddaughter near San Marcos, December 19, 1883.

P. DANIEL PARKER was born in Culpeper County, Virginia. His parents moved to Franklin County, Georgia, where he grew to manhood. In 1802, he married and was licensed to preach and moved to Tennessee, settling on Turnbull Creek. Here, on May 20, 1800, he was ordained a Baptist minister. For ten years he was pastor of Bledsoe Creek Church in Sumner County, Tennessee. In 1817, he moved to Crawford County, Illinois and settled near Palestine. Here he was twice elected to the State Senate.

After removing to Texas in 1833, he became prominent in public affairs. He was a member of the Consultation of 1835 that set up a provisional government for Texas, and was a member of the Council of this government which controlled the affairs of the state until the Declaration of Independence. He was elected to the Congress of the Republic in 1839, but was refused his seat on account of the Constitution's prohibiting ministers from holding office in the Republic.

He died December 3, 1844.

Q. THOMAS J. PILGRIM was born in Middlesex County, Connecticut, December 19, 1805. As a child he had delicate health which demanded much care. After joining the church in early youth, he was inspired to enter the ministry. He was educated at Madison University (now Colgate) and soon after (1828), in order to regain his health, he joined a party of sixty starting for Texas, led by Elias R. Wightman. They traveled by wagons to the headwater of the Allegheny River in western New York. Here they planned to take a steamer to New Orleans, but finding none, they continued on to Cincinnati where they boarded a steamer for the Ohio and Mississippi journey. At New Orleans they contracted with the captain of a small vessel from Maine to carry them to Matagorda. Adverse winds drove them to Aransas Pass and only after some harrowing experiences the boat finally reached Matagorda, which then consisted of two log houses.

Part of the group remained there while Pilgrim, with the others, pushed on inland, on foot toward San Felipe, eighty miles distant. While being entertained at the home of Mr. Huff on the Bernard River, he met Josiah Bell, and accepted Bell's invitation to be a guest in his home at Columbia. Shortly he continued on to San Felipe where, in 1829, he began a day school with forty pupils and the same year began a Sunday School. He was married twice, his first wife living a very short time, and in 1840 he married Miss Bennett, daughter of Major Valentine Bennett, an officer in the Texas Revolution. He took up residence at Gonzales. Here, except for a few short periods when he lived in Houston and Austin, he spent the remainder of his life, always active in church and Sunday School work to the end. He was superintendent

of the Baptist Sunday School at Gonzales for more than thirty years.

He died October 29, 1877.

R. ISAAC REED came to Texas from West Tennessee in 1834. Our first record of him is March 19, 1808, when he was ordained to preach by the Hopewell Baptist Church in Franklin County, Tennessee. He preached for a quarter of a century in that state before coming to Texas, and must have been prominent and highly respected. Z. N. Morrell said of him:

> With Elder Reed I was personally acquainted and labored with him in the Western District of Tennessee. He there served as moderator of an Association. Many baptisms and large success attended his ministry.

He settled near Nacogdoches and between 1834 and 1836 he seems to have done no preaching, a fact which he explained later as follows:

> It would have probably cost a man his life to have preached other than Catholic doctrine so near to Nacogdoches, the then headquarters of Mexican authority in Eastern Texas.

However we have no evidence that the Catholics ever took such measures against Protestant preachers.

Immediately after Texas Independence he began to preach beneath some large oak trees about three miles north of Nacogdoches. He finally settled in what is now Panola County, where he accumulated a large amount of land (reported to have been about 7000 acres), and continued to preach throughout that section of the State until his death in 1848. He is buried in the Old Bethel Cemetery near his home. Many of his descendants still live in eastern Texas. His eldest son, Isaac H. Reed was killed by the Indians. (The recent State marker placed at the grave of Elder Isaac Reed stating that he was killed by the Indians is in error. It was his son, Isaac H. Reed. See letter in *Baptist Standard,* March 25, 1920, written by Lafayette "Fate" Reed, a son of Isaac H. Reed and grandson of Elder Isaac Reed.)

S. FREEMAN SMALLEY was born in what is now Clinton County, Ohio on March 3, 1791. He married Catherine Trader, who throughout a long life, proved herself a wonderful helpmate. He participated in the War of 1812 as an American soldier. He was a preacher in Ohio for twenty-four years, and then for fifteen more in Vermillion County, Illinois. He was a minister in Texas for eighteen years. Having grown up in the old Northwest Territory, he became imbued with the anti-slavery attitude and when the Civil War was over, finding himself hampered by his views, he left Williamson County, Texas, where he had lived since 1848, on Brushy Creek, near Round Rock, and moved to Kansas. He died there in Bourbon County, October 31, 1874, at the ripe age of eighty-three. Many of his descendants are living in Texas today, and several are Baptist ministers.

T. REV. JAMES H. STRIBLING was born in Tuscaloosa County, Alabama, September 27, 1822. He arrived in Texas with his parents in 1841 and settled in Washington County. He participated in driving the Mexican army from Texas in 1842. He joined the Baptist church at Providence, in Washington County, in 1843 and was baptized by Rev. W. M. Tryon. He was among the first students to enroll in Baylor University in 1846, where he remained until 1849, when he was ordained to preach and became pastor of the Baptist church at Gonzales in 1851. Later he was pastor at Wharton, where one of his most loyal members was Governor A. C. Horton. He went to the pastorate at Galveston in 1860, but the war destroyed his prospects there. In 1863 he went to Anderson as pastor and remained there until 1873, when he changed to Tyler. Seven years were spent in Tyler. In 1882 he began his pastorate at Rockdale, where he was buried ten years later, 1892.

U. ROBERT H. TALIAFERRO was born in Kentucky, October 19, 1824. He received a good education and was ordained to the ministry in his native state. He came to Texas in 1847 and immediately became pastor of the small, weak, Baptist church at Austin. In 1848-1849 he was pastor at Galveston, but resigned to go to the Indian Territory as missionary to the Indians. He soon returned to Austin but took up his residence at his wife's home at Webberville. He

continued to preach at both places, often walking the distance of eighteen miles between the two towns.

He was chaplain of the Senate for two or three sessions of the Legislature. No other man did more to plant the seed of the Baptists in Travis and Williamson counties than R. H. Taliaferro. He died at Austin, November 19, 1875.

V. WILLIAM MELTON TRYON was born in New York City March 10, 1809. In his younger life he was a tailor by trade. In 1832 he moved to Augusta, Georgia, where he was licensed to preach and then attended Mercer University. He was pastor at several places in Georgia and Alabama between 1837 and 1841. He married Mrs. Louisa Higgins of Montgomery in April, 1840. In January, 1841, having accepted an appointment as missionary of the American Baptist Home Society, he came to Texas and located between Washington and Independence. He organized the church at Washington (second organization), the Providence Church, now Chappell Hill, and preached at Independence. He spent four years in this field, which is the nest of Baptist beginnings in Texas. In 1845, he became pastor of the Baptist church in Houston and moved to that place. He was the real founder of Baylor University and secured its charter and gave it the name Baylor when others proposed that it be named Tryon University. He is generally recognized as the foremost Baptist during the Republic of Texas. While pastor of the Baptist church at Houston, the yellow fever epidemic of 1847 raged, and he contracted this malady and died November 16, 1847.

W. REV. JESSE WITT was born in Bedford County, Virginia March 16, 1797. As a young man he had the advantage of being well educated and taught school in his native state for many years. He was ordained to the ministry in 1827 and preached at various places in Virginia until sent to Texas in 1847. He lived at San Augustine for a short time after his arrival, but became the pastor of the Baptist church at Marshall, where he was minister until his death November 21, 1858.

CHAPTER IV

The Presbyterians

1. THE CUMBERLAND PRESBYTERIANS

Few historians give proper emphasis to the significance of the great religious revival that swept over the Appalachian area in the closing years of the eighteeth century and the opening of the nineteenth. It greatly influenced the development of all the evangelical churches, and in turn gave direction to much Southern and Western history. The numerical strength of the Methodists, Baptists, and Presbyterians in the South grew out of this religious movement. The idea of evangelizing the masses became prevalent and the magnitude of the task demanded workers. The fundamental creed of the long established Presbyterian church, The Westminister Confession, appeared too rigid to meet the demand. The educational qualifications required of the ministry were inconsistent with the popular camp meeting idea of the mountains, as well as insufficient to furnish ministerial care for the great in-gatherings resulting from these meetings. Rigid formalities were abandoned and the "call to preach" was the fundamental test. Out of this situation developed the schism in the Presbyterian church which resulted in the Cumberland branch's being organized. They departed from the regular Presbyterian church discipline largely on two issues; first, individuals were inducted into the ministry without a classical or proper education and, second, a ques-

tion of doctrine brought on the beliefs regarding fatalism or predestination; the Cumberland group accepting the predestination tenet with reservation. It was difficut to harmonize the revival spirit with the extreme view of predestination as held by the strict adherents of the Westminister Confession of Faith which stated that, "the elect alone would be saved, and whose number is so certain and definite that it cannot be either increased or diminished".[1] Thus the Cumberland group set up a separate synod in 1813 and clarified their position by adopting the following brief statements wherein they differed from the Presbyterian church:

1. That there are no eternal reprobates.
2. That Christ died not for a part only, but for all mankind.
3. That all infants dying in infancy are saved through Christ.
4. That the Spirit of God operates on the world, or as co-extensively as Christ has made atonement, in such a manner as to leave all men inexcusable.[2]

Such is the basis upon which the early Cumberland Presbyterian preachers went forth, following the tide of migration westward and preaching the Gospel to the new settlements on the frontier. They entered wholeheartedly into the evangelizing movement and were well adapted to the task. The early preachers went where the people were and carried the Gospel to those places where some of the more formal denominations did not go. These preachers exercised a frontier wisdom born of a ripe, first hand experience. They ordained a number of uneducated, but gifted, men to carry on this work among the tide of westward immigration and to instruct the harvests of the revivals. Soon a creed-minded and standard-brand General Assembly came to grips with the actions of these liberal minded westerners and the Cumberland schism was complete.[3]

1 *Westminster Confession of Faith,* Chap. III, Section IV.

2 Thomas H. Campbell, *History of the Cumberland Presbyterian Church in Texas,* 15.

3 T. M. Cunningham, *Hugh Wilson—A Pioneer Saint,* 11.

THE PRESBYTERIANS

THE CUMBERLAND PRESBYTERIAN CHURCH IN TEXAS

Sumner Bacon[4] of hardy New England stock was a surveyor in Arkansas in 1825 when he came in contact with one of the western revivals at Fayetteville and was converted. He immediately felt a desire to become a missionary in Texas, and went to the nearest presbytery to obtain his ministerial authority. He was dressed in buckskin, was crude in manner, and imperfect at spelling. The presbytery cautions that, "the sacred office may not be degraded by being committed to weak and unworthy men", and refused to license him. Not to be stopped in his plans, he journeyed to another presbytery in the eastern part of the state where he was again refused, even though he offered to be examined on the Bible, ancient and modern history, and mathematics. Still, undaunted in his determination, he casually met Rev. Benjamin Chase[5] in Tennessee, and through his advice and influence he became a colporteur in Texas in 1828 or 1829, and while passing out Bibles and tracts he did occasional preaching which brought him into conflict with the Mexican authorities in eastern Texas where he made his headquarters. Father Muldoon made one of his rare visits to Texas about 1829, advising the colonists as to their religious relations, which instigated the following letter from Bacon to Austin. We give it just as Bacon wrote it:

Caney Creek, July 30th 1831.

Hon. S. F. Austin, Esq.
Dear sir:

No doubt you have heard many saysoes concerning me or my publik addresses or Exhortations etc and from those tails perhaps may have thought it was injuring the cause of your setling the affairs of the Coloney with the Government Which has been the farthest from me I have been very careful not to abuse any privilege that has been held out by government or its Agents. My practice has been to go no whar where I hav not been invited and when and where I have gone, And sung prayed Read a chapter in the Bible or testa-

4 See biographical sketch B.
5 See biographical sketch F.

ment and Exho[r]te the people to love God and each other: deal justly love mercy and walk humbly before God and the Wourld. And to make their peace with God and try to show them by precept and example how to obtain that peace: And this far I thought we (or I) were privileged: found[ed] on the first address of the Rev. Muldoon: —

No man perhaps feels a greater anxiety for your well-fare and that of the coloneye than I do and instead of prejudicing the minds of the people against the Priest I am persuaded I have been the means in the hand of God of quieting many and reconciling their feelings.

The whims superstition ignorance of a community cannot be helped. But to satisfy them on the best and easiest terms is the question and to do the most and greatest good to the wourld of Mankind: This has occupied my mind for some months past. Religious policy is as necessary (and requires more tact) as (than) state or National. The fear of being compeled to become Romans or recanting some of their Religious tenets or habits on the part of the colonists and jealousy on the part of the Government that they are not Romans — The plan that is most impressed on my mind on the subject is to cite some one who has preached or Exhorted in the coloney (as I understand I am not the onely one) before the priest as I presume from his [Muldoon's] third address he has all power on the subject: And let the accused produce testimony of what he has inculcated and if it be adgudged to be Religion declare it so to be and put the sir name Roman to it and let him (or them) go on. My Bible teaches but one Religion and I presume a Romans is the same it matters not what name men give it so it is pure and undefiled, whether Roman Methodist Baptist Prebyterian or Catholick: and a liberal minded man can wave on these points for the sake of doing good: A course of this nature would certainly prove to the colonist that the government did (or do) not wish to oppress or compell them into any unreasonable or [un]just measure: and prove to the government that even the preachers are of the Religion of the government as well as hearers and instead of it prooving an ingry to the setling the affairs of the coloney it will make in its favor and it is a track that will ear long lead to the liberty of conscience which I have no doubt is the ernest [wish] of your soul: I can see no impropriety or injury in the course; I have reasoned with my self for and against it and if it can be adopted; it will surely answer the desirable end and be the means of doing a great good.

I mention this subject to you for the first believing it

to be my duty to do so as there is much talk and clammer, and this appears to come to the middle ground as both are tenacious and superstitious — Should such a cours meet your approbation after viewing it and be adop[t]ed my prayer will be answered. And if not may it remain with you, and as coming from the purest intentions: I feel it my duty to reprove vice and immortality whare and when I see it and to inforce the love of their assosites [associates].

I have three weeks confinement to my school and then I shall go to San Felipe wher I hope I shall have the pleasure of conversing with you on various subjects.

And rest assured I shall do all I can for the good of the coloney in cultivating peace and friendship with all — and abuse no privilege but use them.

And may the Blessing of Heaven rest upon you and yours and guide you in all wisdom.

And so I Remain yours with respect and humbe servt.

Sumner Bacon.[6]

In 1833 or 1834, Bacon was made official agent in Texas for the American Bible Society, possibly without salary, for he taught school at various times and places. He was still working as a layman, but in 1835, through the aid of Mr. Chase, he was licensed and ordained by a Louisiana Presbytery at Alexandria, Louisiana.[7]

In 1836, Bacon joined the Texan army under Houston and was sent to New Orleans to buy powder. Several years later we find him petitioning Congress for pay for this powder which was bought with his own money to the extent of five hundred and sixty-one dollars. We have no record of the government's ever repaying him. Several years later he wrote the following letter to the Congress of the Republic:

The Republic of Texas
County of San Augustine

To the Hon. Senate and House of Representatives in Congress Assembled

The petition of Sumner Bacon, a citizen of the County

6 Bacon to Austin, July 30, 1831, in Barker (ed.), *The Austin Papers*, II, 683.

7 B. W. McDonnold, *History of The Cumberland Presbyterian Church*, 267.

of San Augustine, humbly complaining, unto the Honorable Congress most respectfully represents that in the latter part of March or First of April A. D. 1836 he purchased in the City of New Orleans thirty-four (34) Kegs of powder, weighing fifty lbs. each which cost thirty three (33) cents per pound; making five hundred and sixty one dollars (561.00) the original cost. And petitioner further represents that said powder was delivered over to M. Bryant the Texas agent to purchase supplies of ammunition, munitions of war and etc., and by him was shipped on board the schooner Congress and was received at Matagorda and was made use of for the benefit of Texas during her struggle for Independence in the year A. D. 1836. All of which petitioner is ready to verify. And petitioner further shows that he has never received one cent by way of compensation for said powder purchased by him as aforesaid, nor for his time, trouble and expense in making, the purchase; that in doing of it, he was prompted by the love of the country, the purest motives and a desire to assist and contribute his mite to the support of the war, then pending for National Independence, and with a knowledge that the Government was at that time poor and unable to pay and perhaps never would be.

Petitioner shows that these were the motives by which he was actuated; and others actuated by less patriotic motives, assisted the Government in a similar manner and have long since been amply remunerated.

Petitioner represents (as is it well known) that he is a poor man and has to support a large family by the work of his own hands, and is unable to sustain the loss of five hundred and sixty one dollars and to contribute so largely to the welfare of the body politic. He has laid out of the use of his money for seven years, and waited patiently, until the country was relieved from and able to compensate him. He believes that period has arrived, and therefore asks that remuneration and compensation to which justice and equity would justly entitle him, and as may seem right and proper to the Honorable Congress from the foregoing premises. Your petitioner would further represent that in the year 1842, a similar petition to this was presented to the Honorable Congress when in session in Austin, and has not been heard from since, and consequently petitioner thought it proper to present a second, containing the same facts and lest the Congress should again be convened at Washington or elsewhere.

The foregoing facts contained in this petition are humbly submitted, by the petitioner, to the consideration of the

Honorable Congress, to whom I have to look as my only source of redress, and from whom I shall confidently expect (I shall patiently await the result) that relief to which justice will entitle me. As in duty bound will ever pray, etc.

Sumner Bacon
Petitioner

San Augustine, Nov. 9, 1843.[8]

Sumner Bacon had now been in Texas distributing Bibles, religious tracts, preaching and teaching for more than eight years, but had organized no churches. He had covered the country as far west as Gonzales. However, a Cumberland church had been organized in Red River County as early as 1833.[9] This section of Texas was claimed and thought to be in Arkansas at this time, as the Florida Treaty line of 1819 had never been surveyed. The Rev. Milton Estill organized this church, known as Shiloh, a few miles northeast of the present town of Clarksville. Several prominent names are associated with its founding, such as the Latimer family (who contributed seven charter members); and Jesse and R. O. Watkins; and Richard Ellis, if not an organic member, was influential in its organization. Shiloh church was moved to Clarksville in 1848, when it and two others united in forming the Cumberland Prebyterian Church of Clarksville.

The first regular pastor of this old Shiloh church was the Rev. Samuel Corley,[10] who came from Tennessee in 1840. His name is prominently associated with the development of the entire Cumberland Presbyterian movement in Texas as preacher, singer, organizer, and soldier.[11]

Sumner Bacon went to Tennessee in 1836 and married Miss Elizabeth McKerall, and they established their home six miles east of San Augustine. He felt this was the best place to contact immigrants coming into Texas. He would get acquainted with them here on their entrance, receive

8 Thomas H. Campbell, *History of the Cumberland Presbyterian Church* in Texas, 47-48.

9 R. O. Watkins, who was present at the organization, writing more than forty years later said this church was organized in 1834. R. O. Watkins, *Autobiography* now in possession of H. R. Allen, Dallas, Texas.

10 See biographical sketch G.

11 Thomas H. Campbell, *History of the Cumberland Presbyterian Church in Texas*, 23.

them kindly, learn their approximate destination, and then visit them on his trips into the interior. It was he who established the second Cumberland Presbyterian Church in 1836 near his home across the line in Sabine County, where the first camp meeting had been held, and then soon afterwards, in 1837, another at or near Nacogdoches in the Watkins settlement.

Early in 1836 another Cumberland Presbyterian arrived in Texas. He was Andrew Jackson McGown, the son of an officer of Andrew Jackson. He was just out of college, where he had been studying for the ministry. He arrived just in time to join Houston's army on its way to San Jacinto and took part in this decisive battle. He and Bacon met for the first time in 1836 and earnestly set their hearts upon the development of their church in the new Republic. They planned to work for three things for Texas; a presbytery, a newspaper, and a school. In order to obtain the first they attended a meeting of the Mississippi Synod, whose jurisdiction extended indefinitely to the South and the West. At their request, the Synod passed the following resolution on November 14, 1836:

> Resolved, that so soon as there may be three or more ministers in the Province of Texas, that they organize themselves into a Presbytery – Rev. Sumner Bacon to be their first Moderator and their bounds to include the Whole Province.
>
> William H. Wilkins, Moderator
> H. H. Hill, Clerk.[12]

McGown was not yet ordained, but Rev. Mitchell Smith moved to Texas early the next year (1837), from Alabama and settled in San Augustine, and Rev. Amos Roark[13] had come from Tennessee about the same time. On November 27, 1837, these three ministers: Rev. Sumner Bacon of the Louisiana Presbytery, Rev. Amos Roark of the Hatchie Presbytery, and Rev. Mitchell Smith of the Talladaga Presbytery, met at the home of Sumner Bacon and constituted the

12 Thomas H. Campbell, quoting from *Minutes of The Texas Presbytery*, 27.

13 See biographical sketch K.

Texas Presbytery. Bacon was to serve as moderator, Smith as clerk, and Roark was appointed commissioner to the next General Assembly. R. O. Watkins was received as a candidate for the ministry. At this time there were four Cumberland Presbyterian Churches in Texas and three ministers. This presbytery was the first church group organization of any Protestant denomination in Texas. Rev. Amos Roark was to appeal to the General Assembly for missionary help to Texas. That body considered his appeal and sent Rev. Samuel Frazier to Texas as a missionary. Roark and Frazier returned to Texas together by the overland route, preaching along the way. Frazier went on to Houston, where he became chaplain of the Senate in 1838, but he died after only a few months in Texas.

Other Cumberland Presbyterian ministers soon to arrive in Texas were: James McDonnold, Milton Moore, J. E. Foster, and his brother J. M. Foster.[14]

The years from 1839 to 1841 were the "period of darkness". The Indians became so bad that meetings were interrupted and quorums could not be had at set business gatherings. The Mexicans were threatening invasions and no help could be obtained from the General Assembly or any other outside source. Rev. Amos Roark returned to the states, never to return, and the dependable and resourceful A. J. McGown also went to the states but later returned. All this drove the little group to the verge of despair. They were on the point of disbanding when the skies began to clear.

In 1841 McGown returned. Revivals began with renewed interest. R. O. Watkins held a meeting with seventy-five conversions. New churches were organized, and the entire picture was like life from the dead. The Texas Presbytery, instead of disbanding, began a movement of expansion. The Mississippi Synod was asked to divide the Texas Presbytery into three presbyteries, which request was granted, and two new presbyteries were formed: the Red River Presbytery, which lay between the Sabine and Red River, and the Colorado Presbytery, which included everything west of the Trinity River. The General Assembly was then asked to establish the Texas Synod.[15]

14 See biographical sketch H.

15 B. W. McDonnold, *History of the Cumberland Presbtyerian Church*, 271.

The first meeting of the Red River Presbytery was held at Clarksville in December of 1842. James Sampson, Samuel Corley, and John McKee were the ministers who composed it. The Colorado Presbytery was organized March 28, 1843 with Milton Estill, Finis E. Foster, A. J. McGown and Robert Gilkerson as the organizers.

Permission was granted by the General Assembly to organize a Texas Synod, which was done in 1843, near Nacogdoches. It was composed of the Texas Presbytery whose members were: Sumner Bacon, Milton Moore, Milton Estill, and R. O. Watkins; the Red River Presbytery whose members were Mitchell Smith, James McDonnold, Robert Gilkerson and Samuel Corley; and the Colorado Presbytery whose members were A. J. McGown, J. M. Foster, and F. E. Foster. A huge camp meeting was held in connection with the organization of this Synod in 1843. On some nights more than one hundred people would come forward. The following incident is recorded:

> A number of army officers and professional men came to these meetings. They expressed their skepticism concerning what was going on, and sought to account for all of the manifestations of divine power as being caused by excitement. They had so expressed themselves to Rev. Sam Corley, who as it happened was to preach that night. When Corley mounted the stand and had read a hymn, he stated that he was going to change the order of things tonight; that he wished for all those who were anxiously seeking religion to come to the front now instead of after the sermon. About sixty came, and after Corley had counted their number, he turned to the gentlemen referred to and asked them to see for themselves that there was no excitement there. At the close of the sermon when he extended the invitation, a large number came forward, and more than fifty found salvation that night. Among the number was Mrs. Mary Rusk, wife of General Rusk.[16]

An additional word may be said regarding some of the founders of the Cumberland churches in Texas. Mitchell Smith lived several years at San Augustine where the Texas

16 Thomas H. Campbell, *History of the Cumberland Presbyterian Church in Texas,* 40-41.

Presbytery met in his house due to the illness of Mrs. Bacon. He later moved to Panola County, where he served many years in the ministry. Milton Estill, who organized the first Cumberland Church in Texas in 1837, spent a long and useful ministry in central Texas. He died near Dodge, in Walker County, in 1882. A. J. McGowan preached all over the settled part of the State. He was the editor of the *Texas Presbyterian,* the first church paper in Texas, which he published from 1846 to 1857. R. O. Watkins, the first minister of any denomination to be licensed and ordained in Texas, was a charter member of the first Cumberland Presbyterian Church ever organized in Texas. He was present at the organization of the first presbytery, and also at the organization of the first synod. He lived at Nacogdoches for many years, and then moved to Kaufman County, dying at Kemp in 1897, after a ministry of more than sixty years in Texas.

From 1837 to 1843, the Cumberland Presbyterian Church in Texas had grown from the three ministers and four churches to three presbyteries with eleven ministers, with additional churches springing up in all parts of settled Texas. They had the start on all other Protestants in the Republic, but were closely contested by the Methodists.

2. THE PRESBYTERIANS, U.S.A.

Like the Methodists and Baptists, the Presbyterians were scattered throughout the settlements in the Colonial history of Texas. It was the task of the early missionaries and ministers to get them together in convenient groups and to form them into church organizations. Of the early Austin Colony, Mrs. Josiah H. Bell was the best known Presbyterian. Her home at Columbia was a mecca for all ministers of all denominations but more especially the Presbyterian. From the sentiments expressed by the early writers we would gather that no woman in Texas exceeded Mrs. Bell in charm, kindness and hospitality. Her house was a home for the itinerant ministers, in sickness or in health. Two early Texas ministers, Rev. J. M. Hunter and Rev. I. L. G. Strickland, died in her home.

Like the Methodists and Baptists, it was along Red River that the first Presbyterians preached in Texas, if we can accept an account in the *Texas Presbyterian* for October 13,

1876. This article relates how Henry R. Wilson, who later held an important position with the Presbyterian Mission Board in New York, crossed Red River from Indian Territory and preached in Texas in the fall of 1833. However, we get a clearer picture of Peter H. Fullenwider (or Fullinwider)[17] from the account of E. M. Browder who says Fullenwider was in Texas as early as 1831. On his first return from Mississippi with his wife, after his first trip to Texas he opened a school in San Felipe in 1834, where both of them taught. The same year he aided in a camp meeting at the well known ground near the present small town of Kenny, on the Santa Fe Railroad, ten miles south of Brenham.[18]

Red quotes from the *Foreign Missionary Chronicle,* III, 144, stating that the Rev. D. S. Southmayd was in Texas in 1834. He is reported to have landed at Galveston and moved inland to Harrisburg, where he settled and preached for a time, later moving to San Felipe. He is quoted as saying that Harrisburg had about twenty-five houses with a population of around one hundred and that San Felipe had around thirty houses at this time, 1834.[19]

This appears to have been the extent of the work of the regular Presbyterian church prior to the declaration of independence.

William W. Hall was a medical missionary in Louisiana at the time of the battle of San Jacinto, and, when he received news of the new Republic, he immediately became interested in it. He entered Texas in 1836 by way of San Augustine, reaching Nacogdoches in time to accompany President Houston to Columbia for his inauguration. He was elected the first chaplain of Congress and retained this position after the government moved to Houston. He was the only Presbyterian minister in Texas at this time.[20] He was placed on the Vigilance committee organized in Houston.

In the general rush for Texas, there were many preachers, whose lives did not tally with their profession. In the early part of 1837, one came to old Washington, claiming to be a Baptist preacher in dire need. Collections were taken for

17 See biographical sketch I.

18 Edward M. Browder, *Rev. Peter H. Fullenwider,* 4-5.

19 William S. Red, *History of Presbyterian Church in Texas,* 3.

20 *Ibid.,* 15.

him, but the next time he was seen was at the horse races taking the lead in betting. Z. N. Morrell, a Baptist preacher and merchant at Washington, went to Houston and contacted the Rev. W. W. Hall, and a Vigilance committee was organized, consisting of Rev. R. Marsh and Z. N. Morrell, representing the Baptists, who appeared to be the leaders in the movement. The other members were: W. W. Hall, a Presbyterian, and three Methodists: W. P. Smith, L. I. Allen, and H. Mathews. This body pledged themselves "to recognize as such no preacher coming into Texas from the United States or elsewhere unless he had with him a testimonial of good character".[21]

On Saturday, March 31, 1838, William Y. Allen[22] arrived in Houston by boat. He was a close friend of W. W. Hall, and it is probable that it was through Hall's influence that Allen came to Texas. They were both from Kentucky. We shall note the work of Rev. William Y. Allen later.

Texas was a part of the Presbyterian Synod of Mississippi which was created in 1834 and largely conducted its work through an executive committee located at Natchez. The chairman of this committee was the Rev. Benjamin Chase, who had been of so much help to Sumner Bacon and the Cumberland Prebsyterian Church. Chase had been to Texas earlier and had developed a very keen interest in it, so much so that he was willing to aid anywhere in the religious development.

The Mississippi Synod began its Texas work in earnest in 1837. Four men were commissioned that year to work in Texas. These were: Rev. Hugh Wilson[23] of North Carolina and W. C. Blair[23] of Kentucky, both Princeton men; Rev. A. H. Phillips, of New York; and Rev. P. H. Fullenwider. The commissions of these men contained their instructions, which gave them liberty of choosing their own fields of labor, with the injunction of confining their labors "within as narrow limits as practicable, in order that any good impressions that had been made be followed up with additional instructions". They were to keep in mind that the "permanent establishment of the Gospel" was their aim. They were cau-

21 Frank R. Lubbock, *Memoirs*, 83.

22 See biographical sketch A.

23 See biographical sketches M and E.

tioned about avoiding all contention and against "public and private debate of a sectarian nature". The establishment of Sunday schools and prayer meetings was urged. With the commissions in their saddle bags, they were sent forward into the new Republic on a mission as hazardous, and yet with potentialities as great, as ever faced missionaries.[24]

The work of these men began when they left Natchez, and upon reaching Texas, they made their separate surveys. Wilson came in by San Augustine and went as far west as Washington. He returned to Tennessee for his family and returned with them in a wagon in the spring of 1838. He stopped at San Augustine and became acquainted with Sumner Bacon. There he found a cluster of Presbyterians and organized them into a church on June 2, 1838. This was the first regular U.S.A. Presbyterian church organized in Texas. Sumner Bacon had organized a Cumberland Presbyterian church in this section two years earlier, 1836. The records give the following names as those mutually entering into the covenant of this church, to be known as Bethel Church: James Sharp and wife, Isabelle; Joseph D. Sharp and wife, Martha; Robert H. Hibbets and wife, Margaret; Mrs. Elizabeth Ewing; Mrs. Mary McEiver; Mrs. Polly Nicholson; Mrs. Elizabeth Dunam; H. C. Alexander and wife, Peggy; James Alexander; Elam Alexander; Mrs. Catherine B. Dart; Mrs. Adeline Stodart; Mrs. Amos McKnight; John Polk and wife, Synta; Miss Amanda Polk; Jack and Hannah (colored) belonging to James Sharp. These were the twenty whites and two colored that composed the first regular Presbyterian church in Texas. Mr. Wilson continued with them until October 2, 1838, when he moved on across the Brazos with his family and that of Elder John McFarland and settled at Independence.[25]

Rev. Hugh Wilson began teaching in the Independence Female Academy, and in February, 1839, he organized the Prospect Presbyterian Church with twelve members in the Chriesman settlement. John McFarland was elder. This was the second regular Presbyterian church, U.S.A. in Texas. Here he located a tract of land of 248 acres, a half mile south-

24 William S. Red, *History of The Presbyterian Church in Texas,* 16.

25 George L. Crocket, *Two Centuries in East Texas,* 284; *Echoes from the Past, Records of Presbytery of the Brazos,* April 15, 1836, University of Texas.

west of the church and began the erection of his home, a cedar log house erected a little north of a large spring. This move placed him in the midst of his congregation. He also began building a small schoolhouse. The year 1840 was a hard one for him. His salary was discontinued from the Mississippi Synod when the presbytery was formed in Texas and declared itself independent; he received practically no money for his teaching, and his crops were bad.[26]

William Y. Allen arrived in Houston the last day of March, 1838, and the next day being Sunday, he preached three times in the Capitol and regularly thereafter until May 13, when he organized a Sunday School. The school began with twenty-six pupils and Allen says it was the only one in the Republic at that time. Allen says further:

> A. C. Allen gave me a town lot. I had a small room built upon it, where I studied and slept on sacks of prairie hay. Several months, in 1839, I shared my room with Mr. Chapman, the Episcopal Deacon, who was the first Episcopal preacher in Houston. He had the Grays, the Bees, and the Rileys as his followers, while I had the Burkes, Baileys, Cones, and Robinsons. Having no salary I boarded around considerably as the ancient schoolmasters used to do. A good deal of the time gratis at A. C. Allen's and at Baileys' etc.[27]

In September, 1838, Mr. Allen returned to the states and was ordained by the Southern Alabama Presbytery. Upon his return to Houston, Congress met, and he was elected chaplain to succeed W. W. Hall.

James Wharton was made chairman of the Committee on Education, but became ill before any work was done. Mr. Allen visited him several times and Col. Wharton asked him to prepare the report on education for him. Wharton never recovered, and Allen gave the report to another member who wrote an introduction to it and then submitted it under his name, but in Allen's handwriting.[28]

Allen took part in the organization of the Texas National

26 William S. Red, *History of the Presbyterian Church in Texas,* 367.

27 S. C. Red, *History of the First Presbyterian Church in Houston,* 10-27. (This S. C. Red was a brother of the Presbyterian historian, William Stuart Red.)

28 *Southwestern Historical Quarterly,* XVII, 283; *Telegraph and Texas Register,* January 2, 1839.

Bible Society in November, 1838. He also took part in the organization of the first Temperance Society in Texas. David G. Burnet was President of this organization.

On March 31, 1839, exactly one year from the day Allen arrived in Houston, he preached a sermon in the Senate Chamber, and after the sermon, all those who were qualified and who desired to organize a church were invited to remain. The first Presbyterian church in Houston was then organized with the following constituent members: A. B. Shelby, Marian Shelby, J. Wilson Copes, James Bailey, James Burke, Sarah Woodward, Isabella Parker, Edwin Beldin, Harris G. Avery, Sophia B. Hodge, and Janet Scott. James Burke, who had formerly been a Ruling Elder in Mississippi, was now, on motion of James Bailey, elected to act as Ruling Elder.

This date, March 31, 1839, was Easter Sunday. Episcopal sources state that the Episcopal church was organized "the day after Easter". This would apparently make the Presbyterian church the first Protestant church organized in Houston.[29] Mr. Allen organized the Presbyterian church at Austin this same year, 1839.

Houston had a flourishing theater for some time, but these churches, just organized, along with the Baptists, organized the following year, had a terrific struggle for existence.

In 1840, Dr. Daniel Baker[30] came to Texas. He and Allen made an evangelistic campaign into the interior and organized a Presbyterian church at Columbia. Allen spent the next year, 1841, in the United States, collecting money for a church building and, incidentally, getting married. He left Texas in 1842 and states his reasons as follows:

> I went to Texas in 1838, without connections with any missionary board, but entirely upon my own hook. During nearly four years that I spent in the country, I received not a cent of salary except for a part of the first year when I was Chaplain of Congress; so that when about four hundred dollars, which I took with me were spent, marriage fees and occasional presents formed my sole dependence for support. I also lost one hundred dollars in loans to persons in distress.

29 S. C. Red, *History of the Presbyterian Church in Houston*, 10-27.

30 See biographical sketch C.

I wrote articles for a political paper, which if paid, according to agreement, would have brought me in about one hundred dollars, but no part of this has yet been received. In this time I suffered much sickness. Four times I was attacked by bilious fever. I left Houston, January, 1841, with chills and fever. These repeated attacks of sickness together with the doubt of being able to obtain support for my family, I determined to leave Texas; at least until my labors could be recommended in more favorable circumstances.[31]

The Houston Church struggled along without a regular pastor until, December, 1844, when aid came from the Foreign Mission Board, and a pastor, in the person of Rev. J. W. Miller, arrived from Pennsylvania.

When W. Y. Allen was in New Orleans, on his way to Texas in 1838, he met Rev. John McCullough[32] and they journeyed to Houston together. When Allen was elected chaplain of the House, McCullough was elected chaplain of the Senate, and for a time the Presbyterians appeared to have a spiritual monopoly on the legislative branch of the Texas government. McCullough located in Galveston after the adjournment of Congress. Galveston at this time had a population of about three thousand, and was growing rapidly. There was not a church organization in the city. A general meeting of the church people was held December 1, 1839, to discuss the question of building a congregational meeting house. It seems that the Rev. John McCullough presided at the meeting and took the most active part. This building movement soon developed into a Presbyterian church movement, and on January 1, 1840, pursuant to a previous call, a meeting was held by those desiring to organize a Presbyterian church. Rev. John McCullough presided with Carroll M. Gahagan, secretary, and the following persons entered into the organization of the First Presbyterian Church of Galveston: Carroll M. Gahagan, Eliza. M. Gahagan, Jacob W. Nozes, J. Elliott Lillie, John Kennedy, William Tannahill, Sarah B. Perry, Henrietta G. Day, Edward L. Banard, Jane Trimble, Elizabeth Walkup, Alexander Hawthorne, Lucy B. Jones and Mary B. Crittendon. It is noted

31 *Watchman of the South,* Sept. 29, 1842, quoted by S. C. Red, *History of Presbyterian Church in Houston,* 10-27.

32 See biographical sketch J.

that several of these came from other denominations as: Methodist, Congregational, Dutch Reformed. Carroll Gahagan and Edward L. Banard were elected as the Ruling Elders. On January 26, John McCullough was elected pastor "for six months".[33]

About six weeks after the organization of the church a union sacramental service was held in which Presbyterians, Methodists, and Episcopalians participated. The Baptists, under Mr. Huckins had organized their church and observed the Lord's Supper a few week's previous. Dr. Daniel Baker, having just arrived in Texas, preached the sermon, and Rev. William L. McCalla administered the sacrament. Dr. McCalla had also just arrived and later became the founder of what was known as Galveston University.

Rev. John McCullough remained pastor of the church at Galveston for about fifteen months, then came Rev. Isaac Henderson, who preached for the congregation and served as part-time pastor for the next eight years.[34]

On January 14, 1839, President Lamar signed the act recently passed by the Texas Congress providing for a commission to locate the capital of the new Republic. Three months after the appointment of this commssion they made the report of their selection. It was the site of the little village of Waterloo, on the eastern bank of the Colorado River on the very fringe of the new nation's frontier. It was surveyed, given the name of Austin, and, within six months, the government officials had moved in. Settlers were crowding into the new capital rapidly. On October 12, 1839, Rev. William Y. Allen and his Ruling Elder, James Burke, arrived from Houston. Burke had moved to Austin just previous to this trip, and since he had been a Ruling Elder in the Presbyterian church at Houston, doubtless had something to do with the visit of Mr. Allen at this time. The following day, Sunday, October 13, 1839, Allen preached in a room at Bullock's Hotel. In the afternoon another meeting was held, at which time a Presbyterian church, the first in Austin was organized. Only six members constituted this first church and only four of their names have been preserved: James

33 *Minutes of Brazos Presbytery* of April, 1936, University of Texas.

34 *Ibid.*, April, 1936.

Burke, Richard Bullock, who were selected elders, Mrs. Richard Bullock, and Abner H. Cook.

In 1842, the government left Austin on account of the Mexican invasions and Indian depredations, and along with it went most of the members of the little church. For the next few years the Austin church was practically disbanded.[35]

In 1839, Rev. W. C. Blair was appointed missionary to Texas by the Foreign Mission Board of the General Presbyterian Assembly. He arrived in Texas this same year and located at Victoria, where he organized the Presbyterian church at that place and spent most of his ministry in that section of Texas, as the Mission Board expected him to devote much of his time to working with the Mexican population.

When Texas won her independence, the General Assembly of the Presbyterian church had not been engaged in foreign mission activity. All the missionaries that had come to Texas before that time were domestic, and it took some time to get the new setup arranged and put into operation. In 1839, the General Assembly formally asked the Mississippi Synod to set up a presbytery in Texas. This was done and W. C. Blair, Hugh Wilson, W. Y. Allen, and John McCullough were ordered to set up a presbytery in Texas which would, on application, be admitted into the Mississippi Synod. In accordance with this direction, three of the above ministers met at Chriesman's School House in Washington County and proceeded to organize a Texas Presbytery. This was in the first week of April, 1840. W. C. Blair failed to reach the meeting because of high water, but Dr. Daniel Baker was present and sat in the meeting.

Since Texas was a free and independent nation, the question arose as to whether this new presbytery should become a part of the Mississippi Synod or remain free and unattached. It was finally decided not to apply for admission to the Mississippi Synod, nor to the General Assembly of the United States.[36]

This action displeased both the parent organizations, and financial support was immediately denied Rev. Hugh

35 William A. McCloud, *The Story of the Southern Presbyterian Church in Austin*, 1-5.

36 William Baker, *Life and Labours of Daniel Baker*, 261.

Wilson, a fact which forced him to devote most of his time to school teaching and farming in order to produce subsistence for his family.

Since the Cumberland Presbyterians had taken the name "Texas Presbytery", another name had to be chosen for this one. The Presbytery of the Brazos was agreed upon. A committee was appointed by the Mississippi Synod to attempt, through correspondence, a unity with the new Texas organization, with a strong intimation that if this union failed, then because of the importance of the Texas mission field, efforts must be made to create another presbytery in Texas that would be a loyal child to the mother synod. The concluding part of the resolution read:

> Resolved, that Messrs. Lawrence and Chase be a committee to correspond with the Presbytery of the Brazos in the Republic of Texas in relation to the connection with the Presbyterian church in the United States and report their proceedings to the next meeting of the Synod (1841).[37]

When W. Y. Allen left Texas in 1842, there was no quorum in the Presbytery of the Brazos, and he appealed to the Mississippi Synod for aid. The latter suggested the formation of a new presbytery, as there were enough ministers in Texas who had never joined the Presbytery of the Brazos to do this, and they would doubtless join the Mississippi Synod.

Red seems to think it was a mistake for the new Texas Presbytery to try to hold out as an independent organization. It meant that the ministers received no material aid from the parent presbytery and, therefore, they were forced to employ other means for subsistence and were unable to devote sufficient time to their ministerial work to make the deserved growth in such a strategic field as Texas. Distant settlements made travel necessary, and, if a minister was tied down to a school or plow handle, this was impossible.

All denominations suffered in the year 1842. Indian raids, Mexican invasion, floods and yellow fever played havoc in every field. The settlers in the west suffered most; many had to flee for their lives. Rev. W. C. Blair at Victoria barely escaped with his life.

[37] William S. Red, *History of the Presbyterian Church in Texas*, 46.

The Presbytery of the Brazos had its first quorum in 1843, since its organization, and they were now ready to apply for membership in the Mississippi Synod, but this was never accomplished while Texas was a Republic.[38]

The Presbytery of the Brazos met at Columbia in April, 1844, near the house of Mrs. Josiah Bell. It was the largest meeting of its history to date. There were five ministers present. Six new churches had been organized during the year and two were added to the Presbytery. The next meeting, in 1845, showed little gain during that year, either numerically or spiritually. At this meeting interest centered around the idea of a religious educational institution, and a committee was appointed to find a good location for a college.

This was the last meeting of the Presbytery of the Brazos as an independent organization, for before another meeting Texas had come into the Union and the Presbytery had been accepted into the Mississippi Synod.

Possibly the most able Presbyterian to work in Texas during the Republic was Dr. Daniel Baker. He made two trips to Texas but the second one was in 1848, after Texas became a state and does not fall within the scope of this book. The Mission Board asked Dr. Baker to give up his pastorate at Tuskaloosa, Alabama, and go to Texas at a salary of fifteen hundred dollars a year. He reached Galveston February 26, 1840. His letters from there give a very clear view of the city and its religious life at that time.[39]

He stopped in Houston and gave an account of the progress of the Presbyterians there under William Y. Allen. His trip from Houston to Brazoria was almost tragic when, in addition to swollen waters, he became lost in the Brazos bottoms in the dead of the night. At Brazoria it was court session and the crowded conditions forced him to occupy a room with a well known Texas judge who cursed so violently in his sleep that rest was impossible.[40] He praised the hospitality of Mrs. Josiah Bell at Columbia, as was customary by all travelers, and speaks of the wickedness at Washington-

38 *Ibid.*, 50.

39 William Baker, *Life and Labours of Daniel Baker*, 241-243.

40 From Dr. Baker's description of this judge, it undoubtedly was "Three-legged Willie". See Baker, *Life and Labours of Daniel Baker*, 255-266.

on-the-Brazos, and this too was customary by all preachers.[41] "Heaven-daring scoffers", he calls them.

Dr. Baker gives an account of the conversion of Captain Chriesman, one of the most prominent settlers of the Independence community, and of the organization of the Presbytery of the Brazos at which he was present. He journeyed on down the Colorado preaching until he reached Matagorda, where he took a boat for home. He left a deep impression at every point visited — even Washington where he was met by "large and respectful audiences".

When the Rev. Hugh Wilson left East Texas to take up residence and work in Washington County, he was followed at San Augustine and Nacogdoches, by Rev. John M. Becton.[42] This minister taught school and preached at San Augustine for several years and then continued this same work at Nacogdoches several years more. He organized Presbyterian churches at Douglas, Nacogdoches County; Henderson, Gum Springs, and Church Hill in Rusk County; Rusk and Larissa in Cherokee County; and the church at Palestine in conjunction with Dr. Daniel Baker, in 1850.

Another very able minister in the East Texas Territory was Rev. Phannel W. Warriner.[43] He followed Rev. John Becton as pastor at San Augustine and ministered here until he became the Texas agent for the American Bible Society. This appointment gave him the opportunity of contacting churches and communities over much of the state and because of his splendid education, theological ability, and forceful personality added to a long life, he is considered one of the outstanding characters in Presbyterian history of Texas.

Throughout the entire period of the Republic the Presbyterians had been interested in the question of education. Almost all the ministers were school teachers. The founding of a college was greatly desired and was one of the first considerations upon the organization of the first Presbytery.

41 The Baptist minister, James Huckins, in speaking of Washington, said: "This town, I suppose, has exceeded any town in the Republic for its wickedness. Vice in its darkest and deadliest forms has, until within a few weeks, maintained an unblushing front. Infidelity and sin generally has gained such entire control of the hearts of the people that mock prayer meetings were frequently helden". J. M. Carroll, *History of the Baptist Church*, 162, quoting from the *Christian Index*, Feb. 4, 1842, (Atlanta).

42 See biographical sketch D.

43 See biographical sketch L.

Even a site for it was selected in Washington County, at the time of this organization. Daniel Baker described it:

> A high and commanding eminence, some three or four hundred yards from Brother Wilson's residence. Standing on the spot, the scene around was most beautiful. On one hand were the wide prairies, green and pleasant to the eye; on the other we saw the extensive yegua forests stretching far away in all the loveliness of the original unbroken grandeur.[44]

Planning, dreaming, and appointing one committee after another on education and changing locations, was as far as the Presbytery got until Governor Wood signed the Charter for Austin College November 22, 1849, located at Huntsville.

Ten years after Rev. Hugh Wilson began the regular Presbyterian work in Texas, the Presbytery met at Washington, 1848, birthplace of Texas Independence twelve years before, and the report showed ten ministers, fifteen churches with three hundred twenty-nine (329) members as the fruits of the first decade of the Presbyterian Church, U.S.A. in Texas.

BIOGRAPHICAL SKETCHES

A. WILLIAM YOUELL ALLEN was born in Shelby County, Kentucky May 7, 1805. He studied law for three years and graduated from Center College, Danville, Kentucky, in 1832. His college education was made possible through the financial aid of Mrs. McIlwain of Shelbyville, Kentucky. His record in Center was fine enough to give him a teaching position in the preparatory department. After two years of teaching he entered Princeton and was licensed to preach in 1836.

The Board of Domestic Missions sent him to Alabama for a year. He arrived in Texas March 28, 1838.

He was elected chaplain of the Texas House of Representatives in 1838. When Congress adjourned he returned to Alabama for his ordination, and was back in Texas by the

[44] William M. Baker, *Life and Labours of Daniel Baker*, 262.

fall of that year, and resumed his duties as chaplain. He organized the first Presbyterian church in Houston in 1839, and the first one in Austin the same year. In 1840, he was one of the three ministers that organized the Presbytery of the Brazos. He is also credited with organizing the Presbyterian Church at Columbia in 1840.

He went to Kentucky in 1841 to raise funds for the church building at Houston and returned in the fall with four hundred and seventy-five dollars in money and a wife, the former Miss Sarah Stonestreet.

He left Texas in 1842, and spent the remainder of his life as pastor of churches in Kentucky and Indiana. He died at Rockville, Indiana in 1885.

B. SUMNER BACON was born in Worcester County, Massachusetts, January 23, 1790. After serving two years in the United States army he attached himself to a company of surveyors in the employment of the government and went to Arkansas. He was converted by the preaching of some Cumberland Presbyterian missionaries at Fayetteville in 1825. He made two attempts to get the approval of an Arkansas presbytery to preach, but was rebuffed each time. Rev. Benjamin Chase met him in Tennessee and secured approval of a Tennessee presbytery to let him act as a colporteur in Texas. Chase was able to supply him with books and tracts. He made his headquarters at San Augustine in what became known as the "Isaac Roberts' Camp Ground". This was in 1829, and he had considerable trouble with the local officials as well as irresponsible gangs. He had no salary as colporteur so he engaged in teaching school. He went as far west as Gonzales and distributed books all over the settled parts of Texas. He rode one horse and used another as a pack animal. He built rafts to cross the streams, swimming his horses tied to the rafts. He was a preacher and evangelist rather than a church builder and few churches were founded by him.

Through the instrumentality of Rev. Benjamin Chase he was ordained by a Louisiana presbytery. During the Texas Revolution he made several trips for General Sam Houston, all at his own expense and was never able to recover any money from the government. He purchased a home a few miles east of San Augustine and here he spent the remainder

of his life. He was the central figure in the organization of the Texas Presbytery and the Texas Synod. He passed away in January, 1844.

C. DANIEL BAKER was born in Midway, Georgia, August 17, 1791. His father died when he was only eight years of age and his early life was spent in Savannah as a clerk in a store. He was accepted as a ministerial student in Hampton Sidney College in 1810, and later entered Princeton. He was ordained in 1818, and after serving small churches a few years he was called to Washington, D.C. The next dozen years found him preaching in Savannah, Frankfort, Kentucky, and in Tuscaloosa, Alabama. In 1840, he was sent to Texas by the Board of Foreign Missions. He aided McCullough in Galveston, Allen in Houston, and was present as a visitor at Independence (Chriesman's school house) at the organization of the Presbytery of the Brazos. Captain Horatio Chriesman was converted under the preaching of Daniel Baker. He remained in Texas only three months, where he contracted fever and returned to the States. He accepted a call to Holly Springs, Mississippi, where he remained nine years.

He returned to Texas in 1848, and preached over the southwest portion from Victoria to San Antonio to Austin, and back around to Wharton and Port Lavaca. He accepted a call to be pastor of the church at Galveston and brought his family from Mississippi to that city, where he remained only a brief time, as he was appointed by the Mission Board as General Missionary of Texas. This position he accepted largely because of the opportunity it afforded for him to realize his dream of founding a college for Texas. He selected Huntsville as the location and Stephen F. Austin for the name. The rest of his life was spent in the service of this college. He died in Austin, December 10, 1857, and is buried there.

D. REV. JOSEPH MAYS BECTON was born in Craven County, North Carolina, January 9, 1806. When he was one year old his family moved to Rutherford County, Tennessee. His education was largely obtained at the Pebble Hill Academy on Stone River, Tennessee. He was married to Miss Eleanor Sharp January 18, 1827. They moved to

Gibson County, Tennessee in December, 1831, and began farming. He was licensed to preach in Madison County in 1835 and ordained in Tipton County in 1840.

He came to Texas in the fall of 1840, and settled at San Augustine, where he preached and taught school until 1844, when he moved to Nacogdoches. Here he continued his work of teaching and preaching until 1849, when he devoted his entire time to preaching. He organized several churches in East Texas during the next four years.

He died at Gum Springs, Rusk County, in 1853.

E. REV. WILLIAM COCHRAN BLAIR, was born in Bourbon County, Kentucky, March 16, 1791. He graduated from Jefferson College in Pennsylvania in 1818, and from Princeton Seminary in 1821, and was ordained in 1822. During the early years of his ministerial life he worked under the synods of South Carolina and Georgia, and the Mississippi Presbytery. He founded the First Presbyterian Church of Memphis in 1828, and became the first moderator of the Synod of Mississippi in 1835. He visited Texas in 1838, and in 1839, was designated missionary to Texas by the Board of Foreign Missions of the General Prebyterian Assembly. He made his headquarters at Victoria, as he was expected to devote most of his time to the Mexican population. He was one of the ministers authorized by the Mississippi Synod to organize the Presbytery of the Brazos, but high water prevented his reaching Independence (Chriesman's School House) in time to participate in the organization. He passed through several Indian raids with narrow escapes for his family and after the murder of the Gilliland parents he cared for the children, one of whom was Rebecca — later Mrs. Rebecca Fisher, whom W. S. Red designates "the mother of the Daughters of the Republic of Texas".

He spent much of his later life working in the interest of a college for Texas. He was the principal figure in the long litigation between the Catholics, headed by Father Odin, and the Presbyterians over the site of the church property in Goliad which was eventually won by the Presbyterians after a thirty years fight. The remainder of his life was spent around Victoria and Port Lavaca. He died and was buried at Port Lavaca in 1873.

F. REV. BENJAMIN CHASE, was born in Litchfield, New Hampshire, November 20, 1789. He was graduated from Middlebury College in 1814 and taught school several years in New Jersey and New Orleans. After his ordination by a Congregational church group in Connecticut, he returned to the South. Here he spent most of his life as an agent for the American Bible Society. It was in this capacity that he became one of the first Presbyterian ministers to visit Texas. He always had a great interest in the development of Presbyterianism in Texas and was a very staunch supporter of Austin College. He died in 1870.

G. SAMUEL CORLEY came to Texas from Rutherford County, Tennessee, in 1840 to be pastor of Shiloh and other adjacent churches in the Red River section. After the death of his wife in 1845 he extended his preaching to much of north and east Texas and even in adjoining states. In 1847, he and his son entered the Mexican War and served until the end. He returned to Clarksville and took charge of the Clarksville Female Academy and preached at several places, including Paris. He was the most powerful preacher at the camp meeting when the Texas Synod was organized.

Corley was greatly appreciated because of his ability as a singer, sometimes called the "Sweet Singer of Israel". He served for a time as chaplain at Fort Towsan, in Indian Territory. For several years before the Civil War he was a teacher. At the opening of the Civil War he entered on the side of the Confederacy and rose to the rank of major. He was wounded near Little Rock, Arkansas, captured and died of his wounds September 11, 1863. His remains were later removed to the Confederate Cemetery at Helena, Arkansas, and a monument placed at his grave.

H. JOHN M. FOSTER was born in Wilson County, Tennessee, and at an early age moved with his parents to northern Alabama, where his father died. He later moved with his family to Missouri. Feeling that he was called to the ministry, he entered Cumberland College in Kentucky. He and his brother Finis E. Foster began preaching in Arkansas and afterwards returned to Missouri, where both were ordained. They came to Texas together and located in the western part of the Anglo-American section of the State, on

the Guadalupe River. When the three presbyteries were organized they were separated. John M. preached on the Guadalupe with his home at Gonzales. Here he married a Miss Baker but lived a very short time afterwards. He died at the home of James Ragsdale while attending a camp meeting six miles above La Grange in the fall of 1842. His funeral was preached by Rev. Samuel Corley.

I. REV. P. H. FULLINWIDER (also spelled FULLENWIDER) was born of Swiss ancestry, at Shelbyville, Kentucky, June 6, 1797. He attended Center College in Kentucky and Princeton, where he graduated in 1830. He was ordained in 1831, and began work under the Mississippi Presbytery, and made a trip to Texas that year. After several mission appointments in Mississippi we find him again in Texas at San Felipe in 1834, where he and his wife both taught school. He assisted in a camp meeting this year on Caney Creek near the present town of Kenny on the Santa Fe Railroad. During the "Runaway Scrape" he was commissioned by Houston to collect families of the fugitives and conduct them to the Stone Fort at Nacogdoches. This work was happily interrupted by the news of San Jacinto. He returned to Mississippi for a time, but in 1838 we find him in Texas again attending camp meetings and preaching at various places. He was always interested in a college for Texas, and when Austin College was located at Huntsville he made this town his home. He founded the church at Madisonville and served it as pastor for many years, while residing at Huntsville. He died at Huntsville in 1867.

J. REV. JOHN McCULLOUGH was born in Chester County, Pennsylvania, April 3, 1805. His mother became a widow in 1815, and they moved around to several different places. In 1830, he entered Princeton Seminary and was licensed to preach in 1832. He was ordained two years later.

In 1838 he met William Y. Allen in New Orleans and they came together to Houston, Texas. When Allen was elected chaplain of the House, McCullough was elected chaplain of the Senate. In 1839, he went to Galveston and organized the Presbyterian Church there in 1840. After a time he went to Columbia and became pastor of the little church there that had been organized by his friend Allen the year

previous. He remained there until Texas entered the Union in 1845. He then organized part of his flock into a separate church and they moved bodily to San Antonio. Here he and his wife opened a day school for Mexican children.

After the death of his wife, and in poor health himself, he returned to Galveston in 1849 and founded a female academy. It had a promising beginning but was broken up by the ravages of yellow fever. He went to Ohio from Galveston and spent three years there, but returned to Texas to spend his remaining days. He died at Prairie Lea, January 9, 1870.

K. AMOS ROARK was born in Williamson County, Tennessee, where he was converted under the preaching of Rev. Thomas Stone. He studied for the ministry in Tennessee and was ordained there. He came to Texas in 1837, where he joined with Sumner Bacon and Mitchell Smith in forming the Texas Presbytery. This organization commissioned him as the representative to the General Assembly which met at Lebanon, Tennessee. He persuaded the Assembly to send Rev. S. W. Frazier to Texas as a missionary. Frazier died within a few months after his arrival and Roark preached his funeral. He was elected to succeed Frazier as chaplain of the Senate of the Republic. He was a man greatly admired and respected by all denominations. He traveled and preached in all sections of the State; however, he did not remain long in Texas. In the winter of 1839-40 he was living in Austin and in January, 1840, took probably the first census ever taken of Austin, finding it to consist of 856 people. He went to Mississippi as pastor of the church at Hernando and there married a Miss Sims, said to have been a very accomplished lady. He lived only a short time after his marriage, dying in the fall of 1840, and was buried by the Masons as he was a very faithful member of that order.

L. REV. PHANNEL WARRINER was born March 17, 1790, in the state of New York. He received a splendid education at Yale and Andover Theological School. He was married to Miss Apphia Garrison of New Hampshire on September 28, 1829. She was a worthy partner and did much to make his work a success. They moved to Michigan, where he was the leading Presbyterian minister until 1840. He

came to Texas in 1840, and located at San Augustine, preaching at various places until he became regular pastor of the Presbyterian Church there in 1844.

For many years he was the agent for the American Bible Society in Texas and as such traveled and preached over much of the state. His health began to fail in 1863 and he had to give up active work but became a valuable counselor for those who were active.

His last years were spent in the home of his daughter, Mrs. J. N. Brown of Tyler, where he died November 3, 1879, in the eighty-first year of his age.

M. REV. HUGH WILSON was born near Statesville, North Carolina, March 16, 1794. He graduated from Princeton with A.B. degree in 1817 and with M.A. in 1822. He was married to Miss Ethalainda Hall June 12, 1822. He was licensed to preach while a student at Princeton, but was not ordained until September, 1822. He became a missionary to the Chickasaw Indians in the fall of 1822 and taught school among them for several years, or until their removal west of the Mississippi. He moved to Tipton County, Tennessee, and preached in that section of the state until the Board of Domestic Missions called upon him to go to Texas in 1837.

He made his first trip to Texas in the fall of 1837, going as far as Washington County. The following spring of 1838, he moved his family to Texas by wagons and settled at San Augustine. It was near here that he organized Bethel Church June 2, 1838, the oldest Presbyterian, U.S.A. Church in Texas. He moved with his family to Washington County in October, 1838, and located at Independence. Here he organized Prospect Church in the Chriesman settlement, which became well known because it was at this church the Prebytery of the Brazos was organized in 1840. Here he purchased a farm, taught school and preached.

In 1850 he moved to String Prairie, Burleson County, where he preached, farmed and ranched. He died March 8, 1868, and is buried in Lee County.

CHAPTER V

The Catholics

The only religious faith legally tolerated in colonial Texas was the Catholic. The law was quite clear on this. The third article of the national constitution reads: "The religion of the Mexican Nation is, and will be perpetually, the Roman Catholic Apostolic. The Nation will protect it by wise and just laws, and prohibits the exercise of any other". The constitution of the State of Coahuila and Texas says in article nine: "The Apostolic Catholic Religion is that of the State; this it will protect by wise and just laws, and prohibits the exercise of any other". The colonization laws[1] that regulated all colonists were strictly in accord with these constitutions.

This religious requirement brought about much inquiry from prospective immigrants to Texas. Austin wrote a letter to the settlers as follows:

> I wish the settlers to remember that the Roman Catholic Church is the religion of this Nation. . . We must all be particular on this subject and respect the Catholic religion with all the attention due to its sacredness and the laws of the land.[2]

Just how much of this may have been intended for Mexi-

[1] H. P. N. Gammel, *Texas Laws, Statutes, Etc.*, 28.

[2] Austin to Fellow Citizens, August 6, 1823, *The Austin Papers*, II, 680.

can official consumption we are not sure, but we do know the application of the law became less strict as colonization advanced. More emphasis was placed upon a certificate showing the immigrant to be a good, moral, upright citizen than upon his being a Catholic. Even this was relaxed to the point of easy circumvention. Austin's cousin wrote:

> It was ordered by the laws respecting colonization, that an applicant for settlement should present a certificate from the authorities of the place whence he came, accrediting his 'Christianity, morality and steady habits', and without such certificate, as also that of the Empresario witnessing its genuineness, the commissioner is bound to withhold title. In point of fact, however, to procure an order of survey, an applicant is required merely to obtain, from the Alcalde of the country, the certificate above mentioned. He [applicant] goes to the Alcalde, and that officer, upon the testimony of two bystanders, gives him the certificate required, upon the payment of a dollar and a half. Upon the presentation of this paper to the commissioner, an order of survey is granted, and the title is issued to the land surveyed.[3]

It soon became evident that a man's private belief was not to be questioned, but for a Protestant denomination to hold a public meeting among the colonists was a cause for lawful complaint and Austin tried to prevent it. Yoakum says:

> It is not unsafe to affirm that, in the face of this law [certifying they are Catholics] nineteen-twentieths of the colonists of Texas neither observed nor believed in the religion prescribed by the Mexican Constitution; it may be further said that they believed that the constitution had no right to prescribe any rule or faith on the subject.[4]

We find the law observed near the official centers. Joseph Bays, the Baptist, was arrested at San Felipe for preaching. Others were silenced in the Nacogdoches-San Augustine section, however, even the Mexican officials report:

[3] Mary Austin Holley, *Original Narratives of Texas History and Adventure,* 225.

[4] H. Yoakum, *History of Texas,* I, 233.

> Hence we find that besides this territory [Texas] having been occupied by colonists who ought never to have been admitted into it, there is not one among them, in Texas, who is a Catholic: and this is a circumstance which has been attended to in all the contracts which have been formed, as one of the leading aritcles.[5]

While the Mexican authorities knew the situation, they could not, or did not, do very much about it. We find the Mexican official, Ramon Musquiz, writing to the alcalde of Nacogdoches asking to be informed:

> Minutely of the causes which have occasioned such a shameful violation of the colonization laws that among the seventy-two strangers admitted by the town council as citizens of that town, are found twenty-seven of different religions.[6]

George B. Erath, writing of the year 1832, said:

> Preachers of all denominations were passing and repassing. But with the exception of the Mexican element there seemed very few Catholics. . . the formality of being baptized into the Catholic church was gone through with at an early date by the first settlers; but they were only nominal Catholics, and the practice had been abandoned ere this time.[7]

John J. Linn, an early settler of Victoria and a Catholic said:

> In regard to religious toleration under the Mexican government I deem a few words not inappropriate. Not one in ten of the colonists introduced into Texas were Catholics; and to my certain knowledge no efforts were made to secure forcible subscription to the tenets of that church. Every man was free to follow the bent of his own inclinations in this respect.[8]

This situation might have been very different had there been Catholic priests stationed at convenient points in the

5 Wm. S. Red, quoting Alaman, *Texas Colonists and Religion*, 17.

6 Ramon Musquiz to Alcalde, April 27, 1831, Nacogdoches Archives..

7 *Southwestern Historical Quarterly*, XXVI, 224.

8 J. J. Linn, *Reminiscences of Fifty Years in Texas*, 283.

Colonies, but it was quite a problem to even get a priest into Texas. They were needed to officiate at weddings and funerals and Austin carried on considerable correspondence with the Mexican officials in vain efforts to have Catholic clergymen sent to Texas. During the entire colonial period, (1822-1836), there were very few visits made through Texas by Catholic priests. At any given time during this period there were probably more Protestant ministers in Texas than Catholic, and certainly was this the case during the latter half of the period. Father Muldoon, the most active priest in Texas, did not reach there until the Colonial period was nearly ten years old, and then remained only a short time. The fact is that the established church of Mexico was in a weakened condition. This had been the case since independence from Spain had been secured. The bishops had been expelled as friends of royalty and the church was not supported. At the time of the independence of Texas, the records show only two priests located within the new Republic. They were at San Antonio and were of little credit to the church.

Under the constitution of the Republic of Texas religious toleration was insured by the Bill of Rights. Article V, Section I, gives equality to ministers of all denominations and freedom of worship as follows:

> Ministers of the gospel being, by their profession dedicated to God and the care of souls, ought not to be diverted from the great duties of their functions: therefore, no minister of the gospel or priest of any denomination whatsoever, shall be eligible to the office of the executive of the Republic; nor to a seat in either branch of the Congress of the same. . . No preference shall be given by law to any religious denomination or mode or worship over another, but every person shall be permitted to worship, according to the dictates of his own conscience.[9]

During the first year of the Republic, various religious sects took advantage of the new order. Baptists, Methodists, Presbyterians, and Episcopalians, who were in Texas before the Revolution, organized as churches.[10]

[9] H. P. N. Gammel, *Texas Laws, Statutes, Etc.*, I, 1075.

[10] H. Yoakum, *History of Texas*, II, 220, 536.

In July, 1837, a Frenchman, Charles Compte de Farnese, visited Texas as a colonizing agent and, armed with a letter of introduction to President Houston, presented his scheme. The only part of his project we are able to find are the religious clauses:

> 1. To raise all Texas to an arch-bishopric. This step is the sure means of making peace with Mexico through the influence of the Roman court; it will break all communication with the Bishop of Monterey under whose jurisdiction are the Catholics of Texas, and will remove all difficulty with other courts in acknowledging the independence of Texas. . .
>
> 6. To accord gratuitously in all the cities and villages of Texas, a convenient place to build a church, house for curate and school.
>
> 7. In order that the archbishop, clergy, masters, and mistresses of schools may not become chargeable to government, to accord them without distinction, in their respective parishes, or the nearest district, twelve hundred and eighty acres of land. . .
>
> 9. The churches, houses of clergy, and schools will be built by the means of the church; consequently the governor will not have the power to employ them for any other purpose, without consent of the holy see.
>
> 10. The religion catholic apostolic and Roman will be allowed to exercise freely her functions in all parts of Texas.
>
> 11. She will enjoy the protection of the government.
>
> 12. She will observe strictly the rites and canons Roman.[11]

Charges have been made that this was a scheme to establish Catholicism as the state religion of Texas. The reply that Houston made to the proposal indicates that he did not subscribe to the belief in such a scheme.

> Your communication of the 28th ultimo has claimed my particular consideration and from its importance should have commanded an earlier response, had not an indisposition denied me the pleasure. The subject of a separation of religious as well as political bonds between Texas and Mexico meets my entire approbation, and could have none other

[11] *Ibid.*, I, 323.

than a salutary tendency in producing harmony with the Catholic citizens of Texas.

Our constitution secures to all denominations the free exercise of religion and I would suppose would not restrict your desires so far as they are connected with the Holy Mother Church. I see no impediment to the establishment of an archbishopric in Texas as in the State of the North. As to the matter of giving any special grant of privilege or land it is not within the function of the President, and belongs only to Congress. All that remains with the President is to express his great reverence for religion and education and to desire their influence in this rising community. He feels aware of their happy tendency to ameliorate the conditions of mankind in their temporal and social relations, nor has he ever doubted their benign influence on Eternity through the kind mediation of a Savior Jesus Christ.[12]

It appears that Farnese returned to Europe to urge the plan upon the Vatican, but with no success. However, the plan did result in an order from the Holy See to Bishop Blanc of New Orleans instructing him to assume authority over the Republic of Texas and to dispatch two or three of his clergy on a tour of its settlements. The letter reads:

It has been made known to the Sacred Congregation that, in the whole province of Texas, no Catholic priest is to be found, that there is a great multitude of Catholics dwelling there very solicitous for religion and that the President of the Republic shows himself to be benevolently disposed to the Catholic faith. I have judged it proper to write to you, this letter that I might commend this serious matter to you, and to say that you will do a thing most pleasing to the Sacred Congregation, if without delay you send some priests to the aforesaid Province. When afterwards the Sacred Congregation shall have received a true report of conditions, from the priests whom you shall have sent, then the Apostolic See will determine what is best for procuring of the permanent good of religion.

Given at Rome, Sacred Cong. of Propaganda Fide
16 January 1838
J. Ph. Card. Fransoni
Prefect.[13]

[12] Eugene C. Barker and Amelia W. Williams, *Writings of Sam Houston*, II, 135f.

[13] Sister Mary Angela Fitzmorris, *Four Decades of Catholicism in Texas*, 42.

THE CATHOLICS

A few months prior to this communication, a group of settlers, headed by John J. Linn of Victoria, drew up a petition to the Catholic hierarchy of the United States, assembled in Baltimore, asking for a priest or priests for Texas:

> Preachers of every cult, most of them self-licensed, had begun, to roam the West, pillaging the remains of the pre-revolution Church. Will these marauders be allowed to exult to their friends in the United States that they have trampled on the small vestiges left to us of our religion? A few priests of the right mold would end such ravages.[14]

The following names were attached to this petition: John McMulllen, William R. C. Hays, R. O. Boyle, A. A. Boyle, of San Patricio; Robert P. Hearn, of Refugio; John J. Linn, John Linn, of Victoria. They suggested, among others, that Rev. John Timon, chief executive of St. Mary's, The Barrens, Missouri, would be very acceptable to them.

The above constitutes the background for Bishop Blanc's calling the Rev. John Timon, March 30, 1838, to go to Texas and examine the possibilities for Catholicism and be prepared to report to Paris and Rome.

Timon[15] landed in Galveston December 26, 1838, and to his surprise ran into some old friends in the persons of Michael and Peter J. Menard, and Dr. Nicholas D. Labadie, all prominent Texans. These friends provided him with a house, where, on Friday, December 28, the first mass was held. A house-to-house canvass followed, locating all Catholics. On December 30, services were held in the Menard warehouse with a large crowd present. At this meeting, Stewart Newell, the United States Consul and his wife, joined the church and the campaign was begun for a church building.[16]

Timon and his traveling companion, John Francis Llebaria, arrived in Houston, January 2, 1839. This town in two years had grown from a single house to six hundred dwellings. His success here was rather indifferent compared with that at Galveston. The Houstonians refused to join or admit adherence to Catholicism and church-building subscriptions

14 Ralph Bayard, *Lone Star Vanguard,* 18.

15 See biographical sketch C.

16 *Lamar Papers,* II, 36.

did not materialize. He preached to a large crowd in the capitol building on his first Sunday with four Protestant ministers and many members of Congress present.[17] Bad roads and weather, Indian dangers and neutral interest dissuaded him from continuing on to the interior. Since all sections of Texas were represented there in the membership of Congress the idea occurred to him to discuss conditions relative to the members of the church in these various sections. After satisfactory conferences with members of Congress, he found the Catholic picture in Texas to appear about as follows: *Nacogdoches* with 600 Catholics, one-half of which consisted of outcast Mexicans, misled by a very unworthy priest. *Goliad* now had less than twenty families, most of whom were Mexican paupers. The church building there was badly damaged by the ravages of war and the furniture was all gone. *Refugio* had about two score Irish Catholic families. The church building there could be repaired. There was a bare chance there of re-establishing the title to 17,712 acres of land from a Spanish grant. *Victoria* had a small church and counted about two hundred Catholics, chiefly Irish. *San Antonio* had an estimated Catholic population of fifteen hundred Mexican and fifty American Catholics. The Protestant population was estimated at one hundred. The great old San Fernando Church there, once valued according to Bayard at one hundred and fifty thousand dollars was now in a horrible condition, the "fetid haunts of bats". There were two priests serving in San Antonio, but they were making no effort to place the church in its rightful position or enhance the value of its work.[18]

Supplied with this information on Texas, he began his report, and on his return journey to New Orleans, determined to dedicate his efforts to build a purer and more vigorous Catholicism than the decadent sort that had characterized the past.

Timon was under the jurisdiction of Bishop Rosati of St. Louis, and when Bishop Blanc recommended him for the work in Texas, there was a hesitancy in Rome because of the possibility of overlapping jurisdiction. Cardinal Fran-

17 *The Telegraph and Texas Register,* January 5, 1839.

18 Ralph Bayard, *Lone Star Vanguard,* 58.

soni addressed the following correspondence to Bishop Blanc at New Orleans:

> In reply to the letter from the United States written November 25, I believe myself obliged to tell you, that in regard to the journey to Texas of Mr. Timon, Superior of the Lazarists, let him not make such a journey until after having obtained the consent and good will of Bishop Rosati of St. Louis. Certain that you will be pleased to conform to my communication, I pray the Lord to give you long life and prosperity.
>
> Given at Rome, etc.
>
> February 22, 1839.[19]

Timon hoped, along with other Catholics, that Texas would make land grants to private and church schools. He was somewhat disappointed in learning that towns in Texas were taking over the old pre-revolution Catholic property, and he was determined to make an effort for its restitution. Another observation he made on this trip was that the Protestant ministers in Texas were superior to those that he knew in the Mississippi Valley, a fact which would challenge the Catholic missionaries to be men of high mental qualities, "capable of doing honor to religion and endowed with a particular tact to defend the Catholic faith without wounding the susceptibilities of their adversaries".[20]

Timon arranged to send two priests to Texas immediately upon his return. He selected Joseph Paquin, who had been with him at the Barrens, and who was now on special duty collecting debts owed the school by students from the lower Mississippi. He was also a friend of the Menards in Galveston and a schoolmate of Dr. Labadie. John Peter Chandy, a young man from France who was in the Lafourche Seminary, Louisiana, was to go with Father Paquin. They were to sail from New Orleans to Matagorda, and cover most of settled Texas, and were to visit all the places in the west except San Antonio. Timon was afraid that they might have trouble at San Antonio with those selfish priests. When they reached San Felipe, Paquin was to go to Houston and Gal-

19 Souvay Collection, Fransoni to Blanc, Webster Grove, Mo.

20 Ibid., Timon to Blanc, January 9, 1839.

veston, while Chandy was to follow the *Camino Real* to Nacogdoches and San Augustine. Their success was mediocre. Lack of funds not only hampered them but prevented any further work during the balance of 1839. They returned to New Orleans after about five months in Texas. Timon became greatly worried during the year because of reports reaching him that Father Muldoon was returning to Texas. Father Bayard asserts that Timon had developed absolute contempt for the work and character of this clergyman from the reports he had gathered while he was in Houston.[21]

The Abbe N. B. Anduze, attached to the French Admiralty, was in Houston on businesss in the spring of 1839, and put in some good work for the Catholic Church while off duty. He began negotiations with some land speculators for a gift of land for the Catholic Church but his mission to Texas was concluded before the proposal was consumated.[22]

Kentucky supplied a large number of the settlers in Texas. A group of these emigrants were preparing to leave for Texas and asked a couple of highly trained and educated priests of St. Joseph's College at Bardstown to go with them as their spiritual shepherds and as teachers in their new home. After much red tape, two young priests were allowed by the college and the church authorities to sail from New Orleans during the last days of 1839. They were Edward A. Clarke[23] and George W. Haydon, sometimes spelled Hayden. They were to labor among the settlers in the Lavaca and Navidad valleys.

The Rt. Rev. John Timon received notice of his appointment as Prefect-Apostolic of Texas April 12, 1840. This office was very similar to that of bishop. He could impart blessings prescribed for cornerstone laying and church dedicating; he could consecrate chalices, patens and portable altars. He was obliged to make a report to the Pope at the end of the year on progress in Texas. This he resolved to do in person.[24] Since he was unable to go to Texas at this particular time, he selected his long-time, close friend and associate at the Barrens, John M. Odin[25] as Vice-Prefect.

21 Ralph Bayard, *The Lone Star Vanguard*, 65.

22 *Ibid.*, 70.

23 See biographical sketch A.

24 Ralph Bayard, *The Lone Star Vanguard*, 108.

25 See biographical sketch B.

Odin immediately began making preparations to leave for Texas. He was assigned three helpers to accompany him and work with him. These were Eudald Estany, Michael Calva, and Raymond Sala. They were three of a group of Spanish students who had been sent over, by the head of the Order of St. Vincent at Paris, in 1838, for the purpose of being trained for missionary work. They were delayed again and again before they were able to sail for Texas. During these days Bishop Blanc received a very illuminative letter from Father Haydon, one of the Kentucky priests. The letter reads in part:

> . . . On our arrival in Texas we met about one hundred Catholics from Kentucky, who had settled neighbours on the Brazos. We remained with them during the Christmas time till Epiphany.
>
> At that period, I commenced a circuit of Texas. I have visited all Texas except the North East part about Nacogdoches. I have found many Catholics. Made arrangements to keep Church once a month in three different Congregation as soon as due preparations shall be attended to which will be about the first of April. About Refugio, Victoria and along the La Baca I met with the warmest kind of reception. All were delighted to have an opportunity of attending to their Religious duties. We shall have two or three churches fit for divine service in a short time, if wars or rumors of wars do not unsettle the people. I have seen the loveliest sight in some of the poor Texian cottages, that I have ever seen in my life. The greatest Innocence and exemption from guile. It may be traced up to their Ignorance of Society and continual occupation amidst the grand Scenery of Nature. Whatever be the cause, the thing itself is lovely. Such, however, is not the case in towns, and particularly Galveston and Houston.
>
> I obtained a chalice and set of vestments at San Antonio, and saw the unfortunate clergymen. The people beg with tears in their eyes that something should be done for them [selves]. The scandal of these clergymen's lives is known by the children. I wish you could do something for this place. The first blow should be struck by the Bishop in person, and after the first effervescence of feeling has subsided, a strenuous clergyman well versed in the Spanish might do wonders. This business should be done boldly when undertaken, for the iniquity of these clergymen's lives is linked in with a dozen families. But when the evil is once removed,

all will rejoice. Many call aloud for it. All Americans, whether Catholic or Protestant, and many Mexicans. I believe a zealous priest might have in one year a pious Congregation, for the mexicans are very tactable and are extremely fond of the Church.[26]

Father Odin and his three companions reached Linnville, Texas, July 13, 1840. Estany was installed as pastor at Victoria and the neighboring places. Together with Rev. Michael Calva and Raymond Sala, Father Odin proceeded to San Antonio:

> Travelling was a perilous undertaking in Texas. Stage coaches were unheard of, and travellers on horseback or in lumbering ox-carts required a stout guard. Consequently Father Odin's trip to San Antonio was made in a conveyed caravan of twenty-two wagons and sixty persons. The distance of a hundred and fifty miles through a country infested with Comanche and Tonakanie savages seemed endless. Moreover, the prairies were destitute of water and trees, with scarcely a mesquite bush to shelter the traveler who lay down for a little repose during the excessive heat of mid-day. Father Odin's remark that 'we were happy if we found a little hole where we disputed with the frog for a few drops of dirty and disgusting water', gives an idea of the hardships suffered. Fever attacked the party and Father Odin, who was prepared to meet the emergency, tended his unfortunate travelling companions, who, much to his embarrassment, afterwards called him 'The Father who knows how to cure the sick'. Fortunately they escaped encounters with the Indians and reached their destination July 30.[27]

They reached San Antonio July 30, 1840, and immediately began the process of removing the two disgraceful priests, Garza and Valdez. Father Odin's diary gives a graphic account of his work in San Antonio. He says:

> What a sad state I found the affairs of religion! The Church, its roof half gone, was a resort of a thousand swallows all day long and of myriads of bats at night. The vestments and other appurtenances of divine worship, once

[26] Ralph Bayard, *The Lone Star Vanguard*, 120.

[27] Sister Mary Angela Fitzmorris, *Four Decades of Catholicism in Texas*, 49.

unusually fine, were rotting in such nauseous filth that my stomach turned as soon as I looked at them. . . Not a word of instruction had been spoken from the pulpit; children had been taught no Catechism; one Mass was hurriedly mumbled on Sundays, at which only a half-dozen old women assisted. There was no visiting the sick or attending the dying! Most of their time the two pastors dawdled away at gaming tables or in public loitering places. Nobody in San Antonio had gone to Confession to them in five years. They disregarded all parochial duties that did not yield them pecuniary profits. They charged two dollars for a baptism, from twenty to sixty dollars for a wedding, and from twenty-five to one hundred and fifty dollars for a funeral. The result was young Mexican couples, finding it impossible to pay them, resorted to concubinage.

I called on both of them the very day of my arrival. I could scarcely utter a word, so deep was my affliction, when I took in the situation in each case — priests clad in a dirty calico redingote and tattered breeches and clustered about by his concubine and offspring.

While Father Odin was visiting this priest, a messenger came asking that the priest go to a nearby hovel and baptize a dying infant. The priest demanded two dollars before he would go. He was informed that the mother was too poor to pay it. Then Odin sent the messenger to his room to ask his companion, Calva, to go and perform the ceremony. At the same time Odin demanded the keys and the church register and notified the priests that the duties of the town were being turned over to younger and more active men. The priests reluctantly stepped down and out.[28]

Odin and his helpers then began the process of renovation and restoration of the worship and church property. He encountered some difficulties with the city authorities and certain citizens when he refused to permit the San Fernando bell to be tolled at the funeral of Colonel Henry W. Karnes. A meeting of protest was held and the following resolution passed:

Resolved, that, in the opinion of this meeting, the Catholic Priests, who have come among us, in refusing to permit the bell of the Church to be tolled at the funeral

[28] Ralph Bayard, *The Lone Star Vanguard*, 132.

of our lamented friend, have displayed a degree of illiberal intolerance wholly inconsistent with Christian charity, an intereference with the habits and customs of this community not warranted by the occasion, and a contempt for our most holy feelings, which call for an expression of our most unmitigated disapprobation.

That, whilst we are ever kindly disposed to the cause of true piety, and have evidenced our disposition to foster its growth, without regard to sect or denomination, we have sufficient self respect to vindicate our rights as citizens, vested by long custom and guaranteed by the example of all liberal communities, and to repudiate a principle which twangs more with the age of the inquisition than the liberty which characterizes the present era.

We ask not Catholic sepulture for our friend, but simply that the bell, which, in a frontier village, has ever been used indiscriminately for civil and spiritual purposes – should be tolled on the occasion of a 'nation's grief'. The refusal we deem unkind, illiberal, and unpolitic; and whether sanctioned by canonical decree or not, unworthy the age in which we live.

John D. Morris, President
John James, Secretary[29]

Aug. 17, 1840

The Vice-Prefect refused to relent or compromise. He answered the resolution in a letter which defined his position:

San Antonio, August 20, 1840

John D. Morris, Esq.

Sir: I have just received a copy of the resolutions reported at a public meeting of the citizens of San Antonio, held in the court house on the 17th inst., and after having read them most attentively, I beg you to permit me, through your medium, to communicate to the committee the following reflections:

The death of the lamented Henry W. Karnes has excited in me the strongest sympathy. I had honor of but a slight acquaintance with the deceased; but still, in the frequent visits I paid him during his illness, I had sufficient oppor-

[29] *The Sentinel* (Austin), August 29, 1840.

tunity to appreciate his noble qualities, and the fame of his great achievements had reached my ears. I have truly regretted to witness the premature death that has deprived our young republic of one of its brightest ornaments and most devoted sons, and society of one of its most respectable and useful members. As a private man I would have felt truly happy to have had it in my power to contribute to the pomp of his funeral; no sacrifice would have appeared too great to testify my respect for his memory.

But as an officer of the Catholic Church I have laws to abide by which I can never transgress without going against the dictates of my conscience. Bells are tolled in Catholic Churches on the occasion of a funeral, not to add pomp to the ceremony, but to invite the members of the Church to put up prayers to the Throne of Mercy for the departed soul; and this when the deceased was a member of the Church. The law on the subject I am ready to show to all those who may wish to read it. A civil officer, who, on any occasion, would act contrary to the duties of his office would justly be entitled to your disregard; and why should not the same judgment be passed on an ecclesiastical officer? Had I requested you to let me perform any of our rites on the mortal spoils of a departed man belonging to a faith different from mine, you might have taxed me of illiberality; but when I am enforcing a law I have not framed, but that I am bound to follow, I think that the reproach cannot reflect any discredit on my person. You will find me at all times ready and willing to do anything in my power to oblige my fellow citizens, when in conformity with my duty; but to act against my conscience, I cannot. Be pleased to accept the expression of the high esteem with which I have the honor to be, sir, your most obedient and humble servant.

J. M. Odin, V.P. A.[30]

This reply seemed to placate the aroused citizens, since it was based upon the theory that he was acting wholly from a sense of duty.

Accompanied by José Navarro and other citizens, Odin took an inventory of Catholic property about the city. Only two of the missions were found to be in such condition that repair was even possible. These were San José and Concepción.

30 *The Sentinel* (Austin), September 26, 1840.

After a visit to Seguin, Gonzales, and Victoria, the Vice-Prefect, proceeded to Austin, where Congress had assembled. Here he planned to push legislation for the restoration of the Catholic property that various towns had appropriated after securing independence from Spain.

Prefect Apostolic Timon had received letters from his Vice-Prefect, Odin, giving glowing reports of the work in progress in Texas. He decided to join Odin as quickly as possible. He sailed from New Orleans, December 1, 1840. He was greatly disappointed at the lack of progress on the church buildings which had been started on his former trip. The cause was the lack of good money. Texas money had become so cheap that it was almost useless. Business in Galveston was almost stagnant. Houston was in no better condition. Since Congress had moved to Austin, Houston had dwindled greatly in population. The trade balance was serious, too, since imports were large and there were very few Texas exports.

Prefect Timon brought with him a German, Nicholas Stehle, to work with the Germans, who were beginning to settle in the La Grange section and along the Lavaca. With this addition to their force in Texas the number was raised to a total of eight, distributed as follows: Timon, Prefect Apostolic; Odin, Vice-Prefect; Haydon and Clark, in the lower river sections; Estany and Calva, San Antonio, Victoria and Austin; Sala, at San Antonio, and Stehle, among the German settlers.

While Timon was in Galveston, he was approached by the mayor and other prominent citizens and asked to conduct the funeral services of James Treat, the Texas Minister to Mexico, who had died on board a ship on his return home. Since Treat was a non-Catholic, the Prefect refused to officiate, deferring to the local Protestant ministers. This caused some resentment, but his explanation seemed to satisfy the Mayor, as well as J. Pinckney Henderson, who was on his way home from France, and who heard the request and the reply.[31]

Father Timon carried a letter to President Lamar from the Vatican in Rome. Learning that the President was in

[31] Ralph Bayard, *The Lone Star Vanguard,* 146.

Independence recuperating from illness, he detoured to see him and transmit the letter, which read:

To His Excellency the President of the Texan Republic:

Most excellent Sir — As the Sacred Congregation for the propagation of the Faith has had many proofs of the extraordinary kindness and benevolence shown by your Excellency, and by your illustrious council towards Christ's worthy ministers, who from time to time were sent to bring the comforts of religion to the faithful of your country; hence I pray you to receive on behalf of the above named Sacred Congregation, great and meek thanks. As you also know that, to provide for the spiritual wants of those Catholics, the Sacred Congregation has appointed a worthy ecclesiastic, JOHN TIMON, as Prefect Apostolic or Pastor of that Catholic Church, and has associated with him other priests as co-laborers in the holy ministry; hence I also earnestly entreat your Excellency, with the goodness and power so eminent in you, to aid and protect the above named prefect and those associated with him; and that you cause whatever property may belong to the church to be handed over to him, as the lawful pastor. And, although I feel greatly confident that on account of his worth and virtues he will become highly acceptable to you, and that his holy ministry will be greatly useful to the republic over which you preside with so much glory; nevertheless, I so commend him to you, as that whatever benefits you may confer upon him, I and my eminent colleagues will consider as conferred upon us. Further, I profess myself as most devoted to you; and I most earnestly beseech God that he may long preserve and bless your Excellency, and enrich you with his heavenly gift. Most devotedly, your Excellency's,

J. Ph. Card'l. Fransonius
Prefect

Countersigned,
J. Arch'n. Edesson, Secretary
From the Palace of the Sacred Congregation of the Prop. of Faith,
July 18, 1840.[32]

[32] Sister Mary Angela Fitzmorris, *Four Decades of Catholicism in Texas,* 52-53.
Ralph Bayard, *The Lone Star Vanguard,* 151.

Lamar considered this letter as a state paper and not a personal communication, so he put his approval on it and had the eminent Catholic carry it on to Vice-President Burnet, then acting as chief executive. The real significance of the letter was the virtual recognition of the Republic by the Vatican. Burnet answered this letter as follows:

Executive Department
Austin, (Texas) Dec. 24, 1840.

To His Eminence, Cardinal Fransonius,

Cardinal Prefect of the Propaganda, Rome:
Reverend Sir: — I have the honor to receive the very polite and benevolent epistle, which your Eminence has addressed to me by the worthy prefect, JOHN TIMON, of whose distinguished abilities and piety I am well informed.

Although your Eminence and the illustrious Congregation of the propaganda of the Faith are too intelligent to require the advisement, I feel it due to the frankness which should characterize this intercourse, to remark, that a large proportion of the population of this republic have been nurtured in the Protestant faith. But it affords me unfeigned pleasure, at the same time to observe to you, not only that our public institutions are founded upon the freest principles of religious toleration, but that the spirit and the practise of our enlightened people are in full accordance with this fundamental law of our political system.

That there is property of divers descriptions within our territory, which rightfully belongs to the church of which you are so eminent a member, there is no doubt; and I am confident, that whenever it may be properly identified, it will be cheerfully restored to the sacred uses from which it has been temporarily diverted by inevitable events, incidental to the war of revolution. Justice, one of the great attributes of the Deity, ought also to constitute an active principle in all governments; and trust not to receive or be deceived, when I assure you that, in *this,* it is commingled with a spirit of generosity and benevolence, which would seek to discriminate only between virtue and vice. With devout wishes that your Eminence may be blessed with many years of usefulness on earth, I have the honour to be most obedient.

David G. Burnet[33]

[33] Sister Mary Angela Fitzmorris, *Four Decades of Catholicism in Texas,* 53-54.

It was a surprise meeting when Timon and Odin found themselves together in Austin. The ground had already been prepared in Congress by Odin for the restitution of the former Catholic property. The Catholic clergymen were entertained by the French minister, Alphonse de Saligny, who proved himself invaluable in connection with the passage of this bill. His nightly banquets, French wines, and delicacies constituted the most potent lobby possible.[34]

The bill meant more than the recovery of physical property. If passed, it would recognize the Prefect and his successors as lawful in authority within the republic in their field, above boards, and trustees in educational and eleemosynary institutions.

The bill was passed and Vice-President Burnet signed it January 13, 1841, giving the Catholics about what they asked and wanted.[35]

While in Austin, Odin had purchased several lots for the church, and Saligny had donated several acres of outlying land suitable for a future college or school.

Assured of the passage of the bill, Timon and Odin left Austin December 8, 1840, passed down the Colorado River, preaching at Bastrop, Cummings Creek and San Felipe, and reached Houston January 8, 1841. They remained there only three days because of the small encouragement received. While there they attempted to revive an interest in the church building committee, which had come to a standstill. Added to this disappointment were the cold wintry rains and the then proverbial Houston mud. Then came an article in the *Telegraph and Texas Register* alluding to the rapid growth of the various Protestant denominations in Texas, which did not contribute to clearing up their discomfort.

They arrived in Galveston, January 12. Here they found the small board church building still incomplete and the members in financial straits. On January 20, they crossed to Lynchburg and married Thomas Earl and his wife, Ann, and baptized their four children the same day. They had arranged to have horses here to take them toward East Texas, but because of the abnormal rains and cold weather, the

34 Ralph Bayard, *The Lone Star Vanguard*, 166.

35 *Ibid.*, 181.

horses did not arrive. They undertook to make their way back to Houston in a leaky boat, which required the entire time of one to bail the water from it. Finding progress against the north winds nearly impossible, they beached the boat after seven miles, and bought an old, poor horse to carry their luggage, while they proceeded on foot through water and mud. Their sacks came open while the horse was floundering through a creek, and their reserve clothing fell into the water. They reached Houston three hours after night and were forced to dry their clothes before an open fire. It was the coldest weather in the memory of the oldest settlers.

On January 23, they started for Nacogdoches and were eight days on the road in a continual rain all the way. Rivers and creeks were out of their banks, which necessitated swimming, while the temperature was below freezing. (Odin has given us an excellent account of these trips in his journal, which was published in the *Southern Messenger* beginning July 1, 1893, and running for seven issues.)

They reached Nacogdoches at night but made arrangements, before going to bed, for Mass and preaching for the following day. They preached in the famous old Stone House with large crowds attending at every service.[36]

Their reception at Nacogdoches and at San Augustine far exceeded their fondest expectations. Editor Canfield of the San Augustine *Journal and Advertiser* was a Catholic and gave them much publicity and editorial support.[37]

Lots were donated at Nacogdoches and San Augustine for building churches and, as at other places, committees were appointed to begin getting subscriptions for a building fund.

After about ten days in East Texas, the two clergymen parted, after pledging themselves to devote their lives to the development of Catholicism in Texas. Father Odin returned to the established work in Texas, and the Prefect Timon passed on east into Louisiana and to New Orleans. It was here that he received a tremendous shock; his Vice-Prefect, Odin, had been named Bishop of Detroit. He decided to counteract this order with all his power. By previous agreement before he left Texas, Odin was to meet him in Missouri in May. He did, and summed up his work in Texas during

36 Harriet Smither, Editor, *Diary of Adolphus Sterne,* Southwestern Historical Quarterly, XXXI.

37 *San Augustine Journal and Advertiser,* February 4, 1841.

the last nine months, which ran about as follows: 1200 confessions, 800 communions, 330 baptisms, 35 marriages, and 50 burials. Other men could be found easily for the Detroit place, but no one could replace Odin in Texas. Timon persuaded Odin to return the bull to Rome, refusing the appointment, and he wrote a letter in which he made the most impressive plea of his life for the retention of Odin in Texas. Then, to further fortify the pressure, Timon hastened to Europe to plead his case in person. His persuasion bore fruit and the order was changed. Texas was made into "a separate and distinct Vicariate Apostolic" with Odin named as Vicar Apostolic.[38] While Timon was happy in the turn of affairs in Europe, Odin was unhappy in Texas, completely unaware of the change in his status. He doubted Timon's ability to prevent his removal from Texas to Detroit, and the work here sank into a critical condition. The church building program was at a standstill. Good money was getting more scarce and prices were getting higher. He and his helpers were now in rags, and, because of the scarcity of food, it appeared to him that the people were not happy to entertain them in their homes when he visited among them. Yet, they had no money with which to pay board.[39]

Odin writes further:

> In the course of my trip, I have spent the night in the woods and in the open prairies. I have done my own cooking and yet my expenses are heavy. . . We are often without a lodging place and are obliged to seek hospitality from Catholics and Protestants and are often compelled to recite our office amidst the cries of children or in the shining sun in the open prairie.[40]

To get an idea of the expenses encountered by the missionaries, here is a page from Odin's journal:

Expenses

For changing horses, Texas notes	$ 30.00
To a Mexican	6.00
Beyond La Grange for one night	18.00
Fortnight's lodging	8.00

38 Ralph Bayard, *The Lone Star Vanguard*, 234f.

39 *Ibid.*, 256.

40 Sister Mary Angela Fitzmorris, quoting from the *Souvay Collection*, letter of April 11, 1841.

For one pair of boots	30.00
For two day's lodging at Austin	36.00
Hauling baggage	4.00
Lent Joseph Berry	30.00
Two lots in the town of Austin	280.00
For a candle, sperm	1.75
Advance on lot	20.00
For postage	1.00
Advance on six lots	86.00
Advance on lot	10.00
For snuff	3.00
Washing sixteen pieces	8.00
For a candle	1.75
For four sketches	20.00
Paid to Mr. Settle	9.00
For a flannel shirt	19.00
Mending coat	6.00
Wine	5.00
Horse feeding	61.00
For horses at Thompson's	30.00
Rent of a room for chapel	20.00
To an Irishman for corn	4.00
To Burnet for night's lodging	15.00
To a negro for crossing Cypress	11.00
On Little Cypress for dinner	12.00
On Spring Creek for lodging	12.00
At Montgomery, night's lodging	30.00
At Huntsville, night's lodging	24.00
At Cincinnati, crossing Trinity	4.00
Beyond Trinity, night's lodging	18.00
At Crockett for night's lodging	30.00
For crossing Nachez [Neches]	4.50
At Bradshaw's, night's lodging	24.00
Night's lodging at Butler's	12.00
Two men to accompany me to San Antonio	96.00
For provisions and corn on the road from Victoria to San Antonio	30.00[41]

Timon was able to raise considerable money in France to aid the cause in Texas. Heavy debts had been incurred by the purchase of property in San Antonio, Austin, and other places, which was in addition to the above financial embarrassment. The Reverend N. Stehle, who had accompanied

[41] *Ibid.*, 57.

Timon to Texas in 1840 to minister to the German element, finding himself unhappy and unfit for this work, was relieved and returned to the United States. Reverend George Haydon, one of the young priests from Kentucky, who had traveled widely, worked hard, and served well, died of yellow fever near the mouth of the San Jacinto River far from his co-laborers and friends.

Father Odin, after traveling and working all over west and lower Texas during the summer and fall of 1841, returned to Galveston February 6, 1842, to find at long-last the little church completed. It was a mere box, 22 x 50 feet. It had cost $900.00, $700,00 of which had been paid by Odin himself.

Timon sailed for America December 2, 1841, with a large group of priests, students, and helpers. They landed at New Orleans January 17, 1842. He and Bishop Blanc immediately took up the matter of consecrating Odin for his new position. The date was set for March 6, 1842, and the task of locating Odin somewhere in Texas was begun. When found, he was ordered to New Orleans, and there, on the date previously set, he was duly consecrated Vicar Apostolic of Texas in a most elaborate ceremony.[42]

A partial report on the work of Odin in Texas, while Timon was in Europe, was as follows:

> He had arranged all of the claims under the Catholic restitution law passed by Congress early in the year, for all the mission property at San Antonio; Haydon and Clarke had erected a school building and a church on the Lavaca; he had dedicated three small churches; he had renovated and repaired San Fernando at San Antonio inside and out; and he had dedicated the small, much too small, church at Galveston.[43]

In May, 1842, Odin returned to Texas as Vicar Apostolic, (in this office he was practically a Bishop), and he faced the distressing circumstances that marked Texas this year. The Mexican invasion, Indian raids, drouth, yellow fever, and unruly conduct of the soldiers, completely stopped all progress. Bishop Odin took a gloomy attitude and wrote:

[42] Ralph Bayard, *The Lone Star Vanguard*, 265f.

[43] *Ibid.*, 269.

> It is not impossible that we shall all have to take a hurried flight to the United States. The invading army is estimated at twenty-five thousand.[44]

Part of the money secured by Father Timon in Europe was used for building a dwelling house for Odin and his colaborers in Galveston:

> A private dwelling was demanded, not only by the Vicar's dignity, but by sheer decency. The practice of begging room and board from door to door, was spiritually as well as economically intolerable. No more as Bishop, would Odin be necessitated to live the life of a vagrant, so close to pauperism as to be unable to afford a cottage of his own. In his journal for May 17, 1842, he states, 'I bought Mr. Burger's house and moved into it'.[45]

Bishop Odin opened a small school at Galveston with twenty-two students. The church at Houston was now nearing completion, but it was much too small, being only twenty-five by fifty feet. It had twenty pews, a communion table, a pulpit, and, going Galveston one better, it had a steeple. A few months after the dedication of the little Houston Church, a storm blew the Galveston Church down. It was later propped up and supported with poles.

Odin had been pleading with Timon for help so he could leave Galveston and visit over the Republic. In October, 1843, two German-speaking priests, so badly needed, arrived; Father Schneider and Father Oje. Then came Rev. Joseph Paquin, who had succeeded Timon as supervisor of the Barrens in Missouri, and Rev. John Brands, a native of Holland. Father Schneider soon proved himself unfitted for the work and was returned to the United States. Bishop Odin left Galveston in charge of Paquin and Brands, and took Oje and started for the settlements in the interior. Immigrants were pouring in rapidly, especially Germans, settling in between the Brazos and the Colorado rivers. Odin had in mind three definite objectives: first, a new and larger church at Galveston; then a school for girls, located at some attractive spot; and since President Houston had restored

[44] *Ibid.*, 290.

[45] Ibid., 292.

friendly relations with the Indians after Lamar's embittered experiences with them, Odin wanted to establish missions among them.

On this trip to the settlements, stops were made at Houston, several places on the Brazos, Lavaca, Columbus, and Seguin. One outstanding event of this trip was the organization of a church at Castroville. Odin tells about it in his own words:

> On the 12th of September, I laid the cornerstone of a new church for the Germans at Castroville, on the banks of the Medina, twenty-four miles from San Antonio. They expect two hundred and fifty families more in the course of this winter.[46]

On this trip Odin had a talk with Prince Carl of Solms-Braunfels who told him that the *Mainzer Verein* intended to settle about ten thousand families in Texas. Since many of these would be Catholics, the Vicar was again much concerned. He had just found that his German co-laborer Oje was here illegally, without proper clerical credentials, so he had to be dismissed. After securing three men for the Germans, he was now faced with Prince Carl's statement and was without a single German-speaking priest.

After an absence of five months, Odin returned to Galveston to learn of the ravages of yellow fever there. Both Fathers, Paquin and Brands had contracted it; Paquin dying but Brands recovering, slowly. Dr. Labadie said that there had been two hundred deaths and as many as twenty-four burials in one day.

An inventory of the property acquired by the Catholic order since Timon was in authority in Texas ran about as follows:

At Austin: House and lot bought from French Embassy	30,000 francs
Nine lots inside corporate limits	1,000 francs
At San Antonio: A house and lot	5,000 francs
Thirteen acres near the City	6,000 francs
Eighty-five acres near Concepcion Mission	3,500 francs

[46] *Ibid.*, 338.

At Houston: One lot	500 francs
At Galveston: Two houses and lots	14,000 francs
Fourteen lots	2,500 francs
One lot	500 francs
Total evaluation	72,000 francs[47]

Bishop Odin felt that the surest way to obtain aid for all his Texas work was through a personal visit to Europe. Furthermore, Timon was very anxious that Texas be made into a full ecclestiastical see or bishopric. Then Texas could obtain support directly through the Catholic hierarchy and not through an order, as all work had been done thus far.

Odin sailed for Europe April 1, 1845. He first went to Mantooth College in Ireland, where he appealed for trained men for work in Texas. He went on to France, his native land, and spoke to large groups of his work and experiences in the new Republic. He pictured the hardships in their worst form, and then called for volunteers. A few accepted. He visited Rome, but one of his main points was Vienna, where he hoped to obtain German-speaking priests and financial aid from the Leopoldine Society. This was an order set up to give religious aid to Germans in the New World. He was assured of assistance at the next annual distribution of funds.

Unknown to Odin, Timon followed him to Europe. They met in France and worked together a short while, but Timon hurried back to the United States to look after the interests in Texas while Odin remained there for over a year. Brands was carrying the whole load in Galveston, which meant general supervision of all Texas. Timon selected Rev. Bartholomew Rollando of the Philadelphia Seminary staff to go to his aid.

In Havre, on March 20, 1846, Odin gathered about him his little band of missionaries, numbering fifteen. Pronouncing his blessings upon them, he dispatched them to America. He, himself, returned by way of Ireland, where he visited seminaries and had enough success to write, "Four will embark after Easter and others will follow".[48]

Odin then visited Belgium, where he received a gift of

[47] Ralph Bayard, *The Lone Star Vanguard*, 342.

[48] Sister Mary Angela Fitzmorris, *Four Decades of Catholicism in Texas*, 65.

500,000 brick with freight paid to Galveston. From these was constructed St. Mary's in Galveston, the most beautiful and imposing structure in Texas.

Father Calva made his report for the year in San Antonio. It read:

> Two thousand and thirty-one confessions; two thousand and sixty-two communions; forty-two sick calls; nineteen extreme unctions; twenty burials; sixty-nine baptisms; and ten marriages.

Estany reported:

> Two hundred and sixty-six confessions; three hundred and twenty-nine communions; twenty-three baptisms; and three marriages.

The report from Galveston showed:

> One hundred and forty-two confessions; one hundred and twenty-seven communions; thirty-one baptisms; four burials; and fifteen marriages.[49]

Thus, 1846 closed the eight years of Catholic work in the Republic of Texas. The result is rather impressive. We find ten completed churches and chapels:

St. Mary's	Galveston
St. Vincent	Houston
San Fernando	San Antonio
Our Lady of Guadalupe	Victoria
St. Mary's	Brown's Settlement on the Lavaca
St. Louis	Castroville
Our Lady of Refugio	Refugio
St. Joseph	Fagon Settlement, Refugio County
Santa Gertrude's	Don Carlos Ranch, Victoria County
St. Peter's	Cummings Creek, Austin County[50]

[49] Ralph Bayard, *The Lone Star Vanguard*, 367.

[50] *Catholic Almanac* for 1847, 190f.

The end of 1845 marks the end of the Republic of Texas. Its history now merges with that of the United States, and the greatest period of immigration yet known to Texas begins.

BIOGRAPHICAL SKETCHES

A. EDWARD A. CLARK was a grand nephew of the Rt. Rev. Edward Fenwick, first bishop of Cincinnati. He became a member of the faculty of St. Joseph's College at Bardstown, Kentucky. He went to Texas as a shepherd of a group of Kentucky immigrants in 1839, and spent eighteen years there. Ten of these were devoted to missionary labors along the lower Brazos and Colorado rivers. In 1848, he was transferred to Houston where he labored until his health failed. He died in Louisville, Kentucky, November 23, 1858.

B. JOHN MARY ODIN was born February 25, 1800 in Hauteville, France; son of Jean and Claudine Seyrol Odin. He was the seventh child of a family of ten. Early in life he turned toward the priesthood and entered a Seminary at St. Sulpice in Lyons. In 1816, he heard of the missions in the western part of the United States, and in 1822 he volunteered for missionary service. Upon his arrival in America he repaired to the Barrens, the Seminary in Missouri, to complete his theological studies and to acquire a knowledge of English. Here he entered the order of St. Vincent, and became peculiarly fitted for his later duties of teaching and imparting instruction to non-catholics, and the handling of controversial issues with prudence without wounding the susceptibilities of his hearers.

On May 4, 1823, he was elevated to the priesthood in the Cathedral of St. Louis. He became a professor of logic and theology in the Seminary and here in this capacity he became acquainted with John Timon and a life-long friendship developed between them.

At the solicitation of Timon, Father Odin went to Texas in July, 1840. He went to San Antonio and, armed with authority from the Catholic hierarchy, he drove the two subversive priests from their selfish positions and took over all the church activities within the city.

He met Timon in Austin and, after receiving favorable

legislation from Congress on the restoration of Catholic property, they began their missionary tour of Texas.

This year he became Vice-Prefect of Texas, and in 1841 he was elected Vicar Apostolic of Texas, a position somewhat equivalent to that of Bishop. In 1847, Texas was made into a bishopric with Odin as full Bishop with title of First Bishop of Galveston. In 1861 he was raised to the Archbishop of New Orleans. He died in 1870.

C. REV. JOHN TIMON was born near New York, Pennsylvania, February 12, 1797. His parents, James and Eleanor Leddy Timon, left their native land of Caven County, Ireland, a few months before his birth. John was the third of twelve children and the oldest of four boys. The family moved to Baltimore in 1800, as it was John Timon's plan to enter the mercantile business, and by 1810, he had acquired a very substantial business. When John reached his twenty-first birthday he became partner with his father. The War of 1812 had been severe about Baltimore because of the blockade, and the dry-goods business was fast losing its promise of success. The West was now the land of promise; thus in 1818, "James Timon and Son" opened a business in Louisville, Kentucky. However, they opened up just in time to meet the panic of 1819, and boxing their goods once more, they moved on to St. Louis. Success appeared to have forsaken them, and the business was dissolved and sold out in 1820. A serious love affair with Miss Louisa DeGallon was ended by this young lady's death shortly prior to the planned wedding; so John Timon forsook the world, and on July 19, 1822, entered St. Mary-of-the Barrens, the only theological seminary in the Mississippi Valley, to prepare for the priesthood.

He advanced rapidly in his work, and soon he and his fellow student, John Odin, travelled over southern Missouri and into Arkansas on missionary tours. He received the orders of priesthood September 23, 1826. In 1835 he was made chief executive of the Seminary which bore the title of "Visiton".

He was sent to Texas on an inspection tour in the winter of 1838-9. About a year later, April 12, 1840, he was named Prefect-Apostolic of Texas. He named his school-mate and traveling companion, John Odin, Vice-Prefect. These two

men, during the early forties, rebuilt the Catholic Church in Texas. In 1847, he was named Bishop of Buffalo, N.Y., and in this field he spent the balance of his life. He died in 1867.

CHAPTER VI

Other Denominations

1. THE EPISCOPALIANS

When the Civil War in England was concluded, in 1649, and the victorious Parliamentary adherents were thoroughly entrenched in power, the Royalist forces, or followers of the King, found their power gone and property confiscated. Defeated and disillusioned, many of them turned their faces to the New World. They were the party of the aristocrats, country gentlemen, and members of the Angelican (Episcopal) Church and made their settlements in the South. Since the South sent more settlers to Texas than any other section of the United States it is to be expected that a considerable number would be Episcopalians. Most of the political, religious, and educational leaders of the South were members of the Episcopal Church, and the adherents of this faith that immigrated to Texas were generally strong for education and culture. We find less itineracy among them and more of a tendency to settle at one place and plant their school and church.[1]

At the close of the Texas Republic the work of the

1 This Cavalier theory of the aristocratic origin of the Southern leaders and of the Episcopal Church has been questioned and even discredited by some of the recent historians. See recent comment by Wesley Frank Craven, *The Southern Colonies in the Seventeenth Century* (1949), 247 and Thomas Jefferson Wertenbaker, *The First Americans*, 22-48.

Episcopalians was centered in three places and all future development of this church eminated from these.

The first Episcopal preacher we have recorded in Texas was the Rev. John Wurts Cloud[2] from Georgia. A graduate of Yale, an ordained priest in the Protestant Episcopal Church, he came to Texas in May, 1831, and purchased from William Stiles a quarter of a league of rich Brazos bottom land near Brazoria.[3]

Mr. Cloud was a very prominent citizen, taking part in all public affairs as far as an ordinary citizen could under the Mexican law. He was one of the five citizens selected to decide what course should be pursued relative to the Mexican garrison at Velasco in 1832. He also participated in the fight at that place as well as in the Texas Revolution.[4]

We have no record of his work as a minister, but that is not strange since all Protestant preaching was forbidden, but we can be rather certain that he exercised his calling. He had spent too much of his life as an ardent missionary in Mississippi and New York to drop all of his ministerial activities.[5] We have a record of Bishop Leonidas Polk visiting him in May, 1839, and baptizing his infant child.[6]

Soon after John Wurts Cloud settled in Texas he was followed by his father, Rev. Adam Cloud.[7] This elderly gentleman had spent a long and busy life in the ministry in Mississippi and Georgia. He organized the first Episcopal parish in Mississippi and had been tested and tried by serious opposition. Declining health and age caused his retirement and removal to Texas in 1833. He settled near his son in Brazoria County, but died the following year. It is logical to assume that this veteran minister did not relinquish all his ministerial duties while in Texas.[8]

A third, and better known, Episcopal clergyman to invest his services in Texas was the Reverend Richard Salmon.[9]

2 See biographical sketch B.

3 Record of deeds of Brazoria County.

4 See bounty warrant number 8066, General Land Office, Austin, Texas.

5 *Lamar Papers,* I, 97.

6 *Texas State Gazette,* (Austin), November 16, 1850.

7 See biographical sketch A.

8 Andrew Frost Muir, *Historical Magazine of Protestant Episcopal Church,* X, No. 3, 1941.

9 See biographical sketch H.

He, like all these Episcopal mininsters, was well educated and trained for the field of teaching and preaching. While serving as a missionary in New York he became acquainted with A. C. and J. K. Allen, founders of the city of Houston. He was possibly also acquainted with John Wurts Cloud, since they were once missionaries in the same New York County and it is highly probable that he was influenced to come to Texas by Mr. Cloud. He and other members of his family were afflicted with tuberculosis and, seeking health, he came to Texas in 1834. He became so enthusiastic about the prospects of the colony that he developed a dream or plan of settling a religious colony of his New York friends in Texas and he would be their schoolmaster and minister. He advertised the merits of Texas widely over western New York, and succeeded in getting fifty families of farmers and mechanics interested in removing to Texas. Delay in securing the means of transporting them resulted in thirty-five giving up the idea. He went before the General Episcopal Church Convention in 1835 and undertook to interest them in this church colony scheme. The Convention heartily approved of the idea but voted no funds for aiding it.

Either through ignorance of the colonization laws of Texas or a deliberate fraud, Salmon and John White entered into a contract for securing a large portion of the settlers land grants. White furnished some money for transportation and Salmon was to accompany them to Texas and attend to the details of locating their land.

He got the fifteen families to New Orleans, where the news of the fall of the Alamo and the retreat of Texas' army before the Mexicans was made public. This was certainly no time to proceed to Texas. This left the little group stranded without money, food, or shelter. Exposure and poor provisions produced illness and several died during this time. In October Salmon and seven families left New Orleans and landed at Velasco. Congress was then in session at Brazoria and Mr. Salmon alternated with a Presbyterian minister, Rev. W. W. Hall, was chaplain.[10] He preached every Sunday and performed marriage ceremonies and burial services. He conducted the funeral services for Stephen F. Austin.

A contract was made between him and Sterling Robert-

10 *Senate Journal*, December 22, 1836.

son for bringing twenty families to the Robertson colony. Even though this contract was drawn by Judge Shelby Corzine it was declared null and void since no more empressario grants were made after independence. However, the decision came too late as Salmon had twelve of his families on the way and they came on good faith. Failing to get their land, Salmon was naturally charged by them for the failure.

In April, 1837, Salmon brought his consumptive family from New York to Brazoria and for two years they were all sick and he could neither teach nor preach. However, in 1839, his health improved to the extent that he became active in his work again. Through the influence of the Allens he was elected principal of the Houston Public School. It appeared that fortune at last had turned his way, but not for long. January 16, 1840, the Board of Aldermen, appointed a committee to investigate Salmon's conduct relative to school accounts and "to inquire what is necessary to be done in order to correct the supposed evils for and during the year 1839".[11] At the next meeting the minutes state: "The committee reported. Mr. Salmon offered his resignation which was accepted". After this he returned to New York and little more is known until his death, July, 1849, which occurred at Baton Rouge, Louisiana, while he was on his way back to Texas.[12]

The Reverend Mr. Salmon appeared unfortunate in all his financial experiences. Listing his services to Texas, he made several pathetic appeals to Congress for land. He appealed to Stephen F. Austin in December, 1836, and to Lamar while he was President. He saw the colonists, that he brought out, given land; even saw John White, who Salmon believed perpetrated a fraud on him, get land. He himself received none. Seven years after his death his wife, Delia Salmon, after court process, was granted twelve hundred and eighty acres, under the provision in the law regarding settlers arriving in Texas before the Constitution of the Republic was in operation.[13]

In 1838, Reverend Caleb Smith Ives[14] was teaching in

11 Minutes of Houston Board of Aldermen.

12 Andrew Forest Muir, *Historical Magazine of the Protestant Episcopal Church,* X, 226.

13 *Ibid.,* 226.

14 See biographical sketch F.

Dr. Norman Pinney's Mobile Classical Institute, Mobile, Alabama, when he received an invitation to come to Matagorda and open a school. Before accepting this invitation he offered his services to the Foreign Committee of the Board of Missions of the Episcopal Church. On September 25, 1838, he was appointed missionary to Texas and landed at Matagorda, December 12th. There were only six members of the Episcopal Church in Matagorda, at this time, but they appeared to be very influential citizens. They not only wanted a school but the year prior to the coming of Mr. Ives they had made an effort to organize a church. In the first Congress of Texas, A. C. Horton, (a Baptist) introduced a bill in the Senate for the incorporation of a Protestant Episcopal Church in Matagorda. It passed the Senate but the House did not concur.[15]

Mr. Ives opened his school before he organized the church. On the first Sunday in February, 1838, he administered the Lord's Supper to thirteen, but part of these were members of other denominations. Editor Donoldson of the *Matagorda Bulletin* writes:

> At a meeting of our citizens, on Wednesday evening, the 24th of February, a Protestant Episcopal Church was organized, to be called Christ's Church and the officers elected, for the current year, the Reverend Caleb Ives pastor. We believe it is the first Protestant Episcopal church organized in Texas.[16]

There were about five hundred people in Matagorda at this time. Mr. Ives soon made a place for himself in this small community as one of its leading citizens, and spread abroad a wholesome influence. His library was used by the neighborhood. He was president of the Good Samaritan Society and active in the Masonic Lodge; at one time he served as Grand Chaplain of the Grand Lodge of Texas.[17] "His advent into the town was followed by a marked change in the tone of society and in the manners and morals of the people".[18] He would teach school during the week and conduct Sunday School and preach on Sunday.

15 *Journal of the Senate,* first Congress, Second session, 7, 17, 19, 38.

16 *Matagorda Bulletin,* March 7, 1838.

17 *Proceedings of the Grand Lodge of Texas,* 1849, 297.

18 *The Colorado Tribune,* October 15, 1849.

In 1840, Mrs. Ives joined her husband in Matagorda and she was given charge of the female department of his school. The name was changed to the Matagorda Academy and it became, "one of the best academies in the State".[19] This school continued until they left Texas in 1849. Mr. Ives wrote about the time the academy was set up:

> From the delightful location and health of Matagorda; from the comforts and conveniences of a well built town; from a strong desire of the people to establish and maintain a high tone of moral feeling in the community; from the laudable observance of the Lord's Day, and regular attendance of the citizens on Divine Service, which is now held uninterruptedly on every Sunday, and from there being a regular Sunday School in town, this cannot but be a very desirable place for an institution of the Young.[20]

In 1839, two Matagorda citizens, Messrs. Horton and Clements, donated a lot for a church and agitation was begun immediately for a building. The panic of 1837 was sorely felt in Texas, making money hard to obtain and building material scarce. Mr. Ives departed for the United States to raise money for the building. In 1840, he reported that he had raised twenty-five hundred dollars and had contracted for a church to be constructed in New York and shipped to Matagorda in sections. He had planned for this to reach him in the spring of 1840, but it was October before it arrived and the cornerstone laid.[21]

The influence of Mr. Ives was soon felt beyond the town of Matagorda. He wrote the Board of Missions:

> I am much distressed from frequent and pressing calls to visit and preach in other places, with which I am unable to comply without neglecting this. Could I travel constantly, I believe, by the blessings of God, I could do much for the Church. It is heart-rending to see the field white for the harvest, throughout this country, and the Church, with one exception, without a laborer in the Republic. How long is this to be so?[22]

19 Frederick Eby, *The Development of Education in Texas,* 99.

20 *The Telegraph and Texas Register,* November 18, 1840.

21 Dubose Murphy, *A Short History of the Protestant Episcopal Church in Texas,* 31.

22 *Spirit of Missions,* January, 1841, 32.

He did go to Austin in the autumn of 1840, and conducted services. He visited some of the settlements along the Brazos in 1843; but most of his entire ministry in Texas was confined to Matagorda. He was the only minister there and conducted the only school. He wrote:

> All the children in the place, with few exceptions, are with me from Monday morning to Sunday night.[23]

He held occasional services in Brazoria beginning in 1845.

While Reverend Caleb Ives was beginning his work at Matagorda, the seed of the Episcopal Church was being sown at other places. Reverend R. M. Chapman landed at Galveston November, 1838, less than a year after Ives landed in Texas. Like Mr. Ives, he came to Texas to teach and also like Mr. Ives was appointed missionary to Texas by the Foreign Committee of the Board of Missions. However, unlike Ives, he did not remain long. He was a highly educated man and sufficiently prepared for the work to impress the Foreign Committee in sending one hundred Prayer Books for him to distribute.

Mr. Chapman decided to settle in Houston. He was invited to use the Capitol for his services. He began to round-up all the Episcopalians of Houston and was well supported in this work by Colonel William Gray, a staunch Episcopal layman. On April 1, 1839, he organized Christ Church of Houston, the second Episcopal Church in Texas and the second Protestant Church in Houston. The Presbyterians had organized the day previous, March 31.

Chapman and Colonel Gray immediately started a subscription list for a church building and about five thousand dollars was pledged. Chapman went to Galveston one Sunday in each month to hold services there. He remained in Texas only about six months, returning to the United States in June. He had done a good job while here, but his youth prevented him from being happy in the conditions attending a frontier village. He had a long and useful career as a teacher after leaving Texas. At one time he was President of Vincennes University in Indiana.[24]

[23] *Ibid.*, August, 1845, 252.

[24] Mabel Dougherty Nall, *History of the Educational Activities of the Protestant Episocpal Church in Texas*, 25.

His departure left his new church without a pastor and at times during the remainder of the year Houston was without any preacher, and a critical time too. An epidemic swept the city late that summer, in which four or five deaths occurred each day, several of whom were members of the newly organized Episcopal Church. Laymen, like Colonel Gray, officiated at some burials while others were buried without Christian ceremonies.[25]

Colonel Gray attempted to hold the church together by conducting regular services for a time. Their appeal for help to the Mission Board went unheeded, for more than four years. The money pledged for a church building was never paid and the church spirit declined to a low ebb. A visiting Episcopal minister to Texas, Reverend Henry B. Goodwin of Maryland, ministered to the congregation for a few months in 1840.[26]

Colonel Gray had appealed to the Mission Board for a school teacher, emphasizing one of high intellectual and moral status or none at all. A man that met these qualifications arrived in Houston, February 8, 1843, in the person of Reverend Charles Gillette.[27] He had been in Galveston for a short while aiding Mr. Eaton in organizing the church there until the church at Houston called him for the rector. The Presbyterians shared their church at Houston with the Episcopalians; the Presbyterian minister, Mr. Atkinson preaching one Sunday and Mr. Gillette the next. When the Presbyterians became without a minister Mr. Gillette was called upon to minister to both congregations. This arrangement was unsatisfactory and the Episcopal group once again began the movement for a church building. The five thousand dollars pledged had vanished. Eight hundred dollars was the maximum amount that could be raised. Two hundred was paid for a lot, and as they were determined to incur no debt the building program had to wait. During the summer of 1844, Mr. Gillette was persuaded to visit the United States to secure aid for the building. He had very little success. Soon afterwards the church had an opportunity to buy a little used school building, which they did and set up a parochial school

25 Dubose Murphy, *History of Episcopal Church in Texas*, 6.

26 *Ibid.*, 6.

27 See biographical sketch E.

during the week and used it for church purposes on Sunday. Mr. Gillette engaged his nephew, Henry F. Gillette, to take over the school. Henry F. Gillette was to become one of the outstanding educators of early Texas.

Galveston was the third center of the Episcopal Church activities in Texas. Bishop Leonidas Polk[28] came to Texas for an official visit in May of 1839, and reports work done there by the Reverend R. H. Ranney, President of the College of Baton Rouge.[29] Leonidas Polk had been made Bishop of the Southwest in 1838 with special emphasis intended for Arkansas but he became extremely interested in Texas after his first visit. The Houston *Morning Star* for May 16, 1839 has this editorial by John W. Eldredge, Editor:

> The Rt. Rev. Leonidas Polk, Protestant Episcopal Bishop of the Southwestern diocese of the U.S. and the Reverend D. C. Page, of Natchez, Mississippi arrived in our city yesterday morning. We understand that it is the purpose of these gentlemen to explore the republic, with a view of supplying to our citizens the ministrations of religion, from the highly respectable and intelligent body of Christians with whom they are connected, we hail the coming of these gentlemen, whose piety and talents are well known to many of our citizens, as an augury of the rapid advancement of its institutions upon the best and surest foundations.

Bishop Polk went on to the Brazos settlements; visited Mr. John W. Cloud and went to Matagorda, to find Mr. Ives away. He then planned to visit Austin and the upper settlements, but the Texas summer sun became too hot when he entered the open prairie country and he returned to the coast. The work of the Episcopal Church in Texas seemed to take on new life coming under the jurisdiction of Bishop Polk.

But the real story of the church in Galveston begins with the arrival of the Reverend Benjamin Eaton[30] in January, 1841. The visiting minister, Henry B. Goodwin, had organized the Galveston parish several months before and Mr. Eaton was selected as rector. He preached his first sermon

28 See biographical sketch G.

29 *Journal of General Convention of Episcopal Church*, 1841, 159.

30 See biographical sketch C.

in the home of Stephen Southwick. The congregation grew so rapidly that a church building appeared imperative. After raising what money he could locally he went to the United States for aid and soon had forty-five hundred dollars for a church building. It was completed and dedicated in June, 1842, and was the pride and joy of the congregation for only three months when a hurricane blew it down. This hopeful congregation now had the task of doing it all over again. But under the leadership of their popular leader, Benjamin Eaton, a new building, more commodious than the first, was completed for use by April, 1843. This building was located on the southeast corner of Tremont and Avenue G. It was used until 1857, when the present building was erected on Avenue G. at Twenty-second Street. Mr. Eaton served in this building until his death in 1871.[31]

When Bishop Polk made his report on the journey through Texas he recommended that a committee be set up to devote its full time to Texas; that a bishop and six clergymen should be sent at once to Texas; that sites for churches should be purchased and land secured for a college and a theological seminary. He recommended a clergyman for Bastrop and Austin, another for Nacogdoches and San Augustine, three for the lower Brazos valley, and another in southeast Texas, where it was reported most of the families were Episcopalians. With Galveston and Houston and Matagorda already established, Texas would then have nine centers with ministers. Bishop Polk made another trip through Texas in 1844, and consecrated the new churches at Matagorda and Galveston.

The friends of the church in Texas felt that if anything was to be accomplished commensurate with the opportunity afforded, one or more bishops should be appointed to devote their full time to this one field. At the annual meeting of the Domestic and Foreign Missionary Society held in New York, June, 1840, the matter of electing three bishops for Texas was presented. Bishop Polk and others thought that many were unnecessary, but that there should be one or two. When this news reached Texas the most prominent citizens of Galveston started a movement to have Reverend Benjamin

31 *Galveston Community Book*, Galveston 1945, Edited by Sam B. Graham and Ellen Newman.

Eaton elected the first bishop of Texas and that Galveston be made his official residence. Then Matagorda citizens got busy to have Reverend Caleb Ives selected as one of the others, for the news reaching Texas indicated there would be three.[32]

These petitions were presented to the House of Bishops at the General Convention in October, 1841. A committee was appointed to make recommendations relative to the matter and their report proposed one bishop for the Republic of Texas. After a number of ballots were taken the House of Bishops chose Reverend Nicholas H. Cobb of Virginia. A point of jurisdiction over a bishop in Texas was raised in the House of Deputies and they failed to ratify the selection of Mr. Cobb. The matter was deferred until the next triennial meeting of the General Convention which would be in 1844.

Fearing there might be further delay over this matter at the meeting in 1844, the Texas clergymen, Ives, Gillette, and Eaton prepared a statement recommending that the status of a bishop to Texas be the same as a Missionary Bishop in the United States. A satisfactory canon for this jurisdiction was agreed upon and on October 22, 1844, Missionary Bishops were elected for Cape Palmos and West Africa, for China, for Turkey and for Arkansas and Texas. Dr. George Washington Freeman[33] was chosen for Arkansas and Texas.

Dr. Freeman was consecrated October 26, 1844, in St. Peter's Church, Philadelphia. He had Arkansas and Indian Territory in addition to Texas under his supervision, but for fifteen years he gave his best in consecrated service to Texas, hardships of travel and poor health notwithstanding. He visited Texas almost every year during this time.[34]

The Reverend Caleb Ives visited Austin in 1840, and gathered together what few Episcopalians he was able to locate and organized a church. A census published by the *Austin City Gazette* in 1840 showed only seventy-three professors of religion in the city out of a population of eight

32 Dubose Murphy, *History of Protestant Episcopal Church in Texas,* 10.

33 See biographical sketch D.

34 Dubose Murphy, *History of the Protestant Episcopal Church in Texas,* 12.

hundred and fifty-six and out of these there were eleven Episcopalians.[35] Mr. Ives writing to the *Spirit of Missions* had this to say about Austin in 1840:

> I found. . . several communicants of the Church, several families who have been educated in it, and also a very friendly feeling towards it among members of other denominations. No denomination has yet a minister there, not any public worship at all, except during the session of Congress, when one of the Chaplains preaches every Sunday in the Senate Chamber, where any who chooses may attend.[36]

It was five years before another Episcopal clergyman held services in Austin.

In 1841, Edward Fontaine, great-grandson of Patrick Henry, a brilliant lawyer, scientist, surveyor, and a former student of West Point Military Academy came to Austin as private secretary to President Lamar. Observing the entire lack of religious instruction in Austin, he began a Bible Class and a Sunday School. The latter attained a membership of one hundred and forty members. Fontaine was not a member of any church but apparently deeply religious. He was forced to leave Austin in 1841 because of his wife's health and upon his departure religious activities in the new capital slumped again. In 1845, Messrs. Eaton of Galveston and Gillette of Houston arrived in Austin and rejuvenated the little group of Episcopalians and two years later Mr. Gillette was asked to return and then he organized a parish and named it Christ Church.[37]

The cry went up from all denominations for missionaries to Texas. The field was ripe and harvesters were needed. But they called for able men, of culture and intelligence. From the Vigilance Committee appointed in Houston in 1837, and from Adolphus Sterne's Diary we are certain that inefficient and immoral men were in Texas in the guise of ministers. The following notice went forth with the request that it be given all the publicity possible in the United States:

35 *Austin City Gazette.*

36 *St. David's Through the Years.* Compiled by a committee from St. David Church, Austin, 1942, State Library.

37 *Ibid.*

At a consultation of the undersigned Missionaries, held at Galveston, April 8, 1843.

Resolved, that all communicants of the Episcopal Church in the United States or elsewhere, who shall hereafter move to Texas, be requested to bring satisfactory testimonials for Christian character; and that they enjoyed the confidence of the rectors at the time of their emigration.

We feel constrained to say, that we cannot hereafter admit any emigrant to the communion without such testimonials. We have come to this decision for the protection and welfare of the Church in Texas; and also [to] save ourselves the mortification to which we have, in some instances been already subjected.

Caleb S. Ives
Benjamin Eaton
Charles Gillette.[38]

The Episcopal Church in Texas was always closely associated with education. The ministers were teachers in nearly every place. Bishop Polk was very urgent about the establishment of schools. Caleb Ives and Charles Gillette joined the Methodists, Chauncey Richardson, and the Baptist, R. E. B. Baylor, in signing the call for the meeting of the "Convention of the Friends of Education", which really laid the foundation of educational progress in Texas.[39]

The three Texas parishes were growing at the end of the Republic. In Houston a brick church was under construction and Bishop Freeman had the honor of consecrating it in May, 1847. The reports showed about eighty communicants in Houston at this time. The church building was too small by the time it was consecrated.

In Galveston there was talk of building another church as the one was too small. By the middle of 1846 both Houston and Galveston were self-supporting. Matagorda was not doing so well, due to the fact that the town was not growing, as were Houston and Galveston and then some little dissension developed within the Church itself. Matagorda reported thirty-eight communicants at the close of the Republic.

By 1846 there were Episcopal services held at Indepen-

38 *Historical Magazine of Protestant Episcopal Church*, 1893, 43.

39 Dubose Murphy, *A History of the Protestant Episcopal Church in Texas*, 16.

dence, Washington, Richmond, Brazoria, Columbia, Velasco and Austin, but there were no churches organized at these places until after Texas statehood.

The Texas diocese was formed January, 1849, of the following parishes: Matagorda, Houston, Galveston, Brazoria, San Augustine, and Nacogdoches.

BIOGRAPHICAL SKETCHES

A. REVEREND ADAM CLOUD was born in Delaware, December 30, 1759, and in early life was an itinerant Methodist preacher. He married an Episcopalian and possibly through her influence he became a member of the Episcopalian Church. In 1792 he moved to near Natchez, Mississippi, and began preaching. As this territory was claimed and controlled by Spain he encountered so much trouble with the Catholic authorities that he removed to Georgia, but in 1816, he came back to Natchez. He organized here the first Episcopal parish in Mississippi and served as rector until declining health caused his retirement. In 1833, he moved to Texas and settled at Brazoria, where he died May 26, 1834.

B. JOHN WURTS CLOUD was born in Savannah, Georgia, February 15, 1797. He was graduated from York College in 1823 and was ordained to the ministry in 1829. Between the time of his graduation and ordination he engaged in church work in Mississippi, being in charge of the congregation at Port Gibson. He was appointed missionary to Onondaga Hill, New York, in 1828. Because of ill health he gave up his work in the North and removed to Austin's Colony in Texas. On May 13, 1831, he bought a tract of land and settled on it near Brazoria. He took part in the fight at Velasco in 1832, and later in the Texas Revolution. After meeting with financial reverses following Texas independence he removed to Washington County, where he died at Chappell Hill, September 11, 1850.

C. BENJAMIN EATON was born in Dublin, Ireland, in 1805. Little is known of his early life. However, we do know he graduated from Trinity College in Dublin and was a schoolmate of Mr. Thomas Ward of Texas.

Later we find him in St. Louis, Missouri, where under the influence of Bishop Kemper, he was induced to enter the ministry. For a time he taught elocution at St. Charles College, near St. Louis, and this was followed by preaching at Green Bay, Wisconsin.

He was thirty-six years of age when he arrived in Galveston, January 16, 1841. He proceeded at once to Houston, where he planned to locate, but weather, mud, poor accommodations and dismal appearance of the town discouraged him to such an extent that he left to return to the States. While waiting for a boat at Galveston he made some friends and his plans were changed. He began to preach in the courthouse and an Episcopal Congregation was formed, making him rector.

By June, 1842, he had erected a church building costing forty-five hundred dollars. A few months later he had a narrow escape with his life when this building and his living quarters were blown down by a hurricane. The building was restored and his Sunday School and day school grew and prospered along with his church. He was able to consecrate a new brick church building in 1866. He was planning to retire and return to Ireland to spend the remainder of his days with his only sister, Mrs. Catherine Wilson, when death removed him, March 19, 1871. He was just finishing the last words of his morning sermon on the subject, *Death,* when he fell in front of his pulpit and expired.

D. GEORGE WASHINGTON FREEMAN was born in Sandwich, Massachusetts, June 13, 1789, one of twenty children born to General Nathanial Freeman. What early education he received was largely from his father's library.

He married Mrs. Anne Gholson of Virginia in 1818, and moved to North Carolina, where his brother conducted an Academy. Here he prepared himself for a teacher and spent several years teaching in North Carolina. It was in this State, at Newbern, that he was ordained for the priesthood, May 20, 1827.

He was stationed as a missionary at Washington, North Carolina, until he became rector of Christ's Church at Raleigh in 1829. He disagreed with the church program here, relative to worldly amusements, and resigned. After ministering at various places he became rector of Emmanuel

Parish at New Castle, Delaware, from which he was called to become the first Bishop of Texas in 1844.

The University of North Carolina bestowed upon him the honorary degree of Doctor of Divinity in 1839.

E. CHARLES GILLETTE was born at Granby, Connecticut, in 1813. He was graduated from Trinity College, Hartford, with M.A. degree in 1838, and immediately began teaching in an Academy for boys at Alexandria, Virginia. While here he decided upon the ministry and entered the Virginia Theological Institute, where he remained until ordained for the priesthood in 1842. He applied to the Foreign Missionary Society of the Episcopal Church for the appointment as Missionary to Texas and was accepted.

He arrived in Houston early in 1843, and took charge of the small Episcopal Church at this place. Here he immediately began to make arrangements for opening a school which was done the following year, 1844, and engaged his nephew, Henry F. Gillette, to conduct this school.

Charles Gillette, Benjamin Eaton and Caleb Ives became the three outstanding pioneers in the development of the Episcopal Church in Texas.

F. CALEB SMITH IVES, son of Jared and Joanna Smith Ives, was born in Tinmouth, Vermont, September 25, 1798. He worked his way through Trinity College, Hartford, Connecticut, graduating in 1830 with a M.A. degree. For a time he studied medicine, but for some reason he became attached to the Episcopal doctrines and gave up his Congregational faith and turned to the ministry. Entering the General Theological Seminary at New York he studied until ordained to the priesthood in 1833. The Domestic and Foreign Mission Society sent him as a missionary to Alabama. He married Miss Katherine Morrison of Hartford, in 1834, and they opened a school for young ladies at Mobile. This school, apparently, did not succeed, as the following year he joined the faculty of Dr. Pinney's Mobile Classical Institute, and it was while there that the call came from Matagorda asking him to come to Texas and teach their school. He accepted this call. His next move was to organize a Sunday School and a few weeks later he organized the first Episcopal Church in Texas. He remained at Matagorda teaching

and preaching for ten years. He returned to Vermont to regain his failing health but it proved futile as he died there at his birthplace, July 27, 1849.

G. LEONIDAS POLK was born April 10, 1806, in Raleigh, North Carolina. His grandfather was the founder of the University of North Carolina and he was a nephew of Gov. William Hawkins of North Carolina. He received an appointment and entered West Point in 1823, where he came under the influence of the Chaplain, Dr. Charles McIlvaine, as did many another West Point cadet, and this decided for him a career in the ministry rather than the United States Army. He resigned his army commission, six months after graduation, and entered the Virginia Theological Seminary. In 1830, he married Miss Frances Devereux, a childhood playmate, at Raleigh and was ordained to the priesthood the following year.

In 1838, he was appointed Missionary Bishop of the Southwest. He accepted his responsibilities very seriously, traveling five thousand miles through pathless forests and swollen streams, snows of winter and heat of summer. He was made Bishop of Louisiana in 1841 and, in addition to his ministerial duties, he became a planter, as his wife had inherited a large estate. He settled four hundred slaves upon this sugar plantation, but soon found that his church duties and plantation work could not be cared for and he gave up his plantation.

He was largely responsible for the founding of the University of the South at Sewanee, Tennessee, and secured large contributions for its support.

He was offered the rank of Major General by his classmate at West Point, Jefferson Davis, but refused, and his West Point roommate, Albert Sidney Johnston, was appointed. He entered the Southern Army later and become a Lieutenant General, taking part in the most important battles of the South. He was killed at Pine Mountain, near Marietta, Georgia, 1864.

H. REV. RICHARD SALMON was born in Bridgeport, Connecticut, in 1797. He received A.B. and M.A. degrees from Hobart College and then studied theology at the General Theological Seminary in New York. On September

12, 1826, he was ordained for the priesthood. For twelve years he served as a missionary in and around Syracuse, New York, but illness forced him to give up his work in that climate. Coming to Texas in 1834, he undertook the task of bringing colonists to Austin's Colony from western New York, but the Texas Revolution at the time worked a severe hardship on the scheme.

Much of his life in Texas was hampered by personal and family illness and he was constantly confronted with financial difficulties and misfortune. Unable to secure land under the new regulations of the Republic he returned to New York. He died at Baton Rouge, Louisiana on his way back to Texas in July, 1849.

2. THE DISCIPLES OR CHRISTIANS

The Disciples of Christ have never been given to committing their transactions to writing nor sending delegates to conventions nor reporting action of committees; therefore they have left no formal records. From private correspondence and biographical sketches we know they were in Texas as early as 1824, and quite active in their church organizations by the end of the Republic.

In September, 1824, the McKinney family, headed by Collin McKinney, halted near the present town of Texarkana and made a survey of the surrounding territory. In 1831, they formally located on Hickman's Prairie in the present county of Bowie and here in 1841, Collin McKinney,[1] Elder More and Brother G. Gates organized a Church of the Disciples. McKinney had been a Freewill Baptist in Kentucky, but had changed to the Disciples before settling in Texas.[2]

Under the date of April 3, 1842, Brother Gates wrote the following letter from Jeffersonville, Indiana, to the editor of the *Millennial Harbinger:*

> I have just returned from the Republic of Texas, having been absent nearly four months. I went to that Republic

1 See biographical sketch A.

2 Carter E. Boren, *Early History of the Disciples of Christ in Texas,* M. A. Thesis, University of Chicago, 1937.

in company with a considerable number of emigrants, who left Louisville, Kentucky, on the ninth day of December last, with the intention to locate and settle themselves in the vicinity of Cross Timbers. This section of the country has of late excited considerable interest in these parts. It is represented as being a beautiful, fertile, well watered country, possessing resources equal to any other region in the same latitude. The emigrants above named, instead of settling in the Cross Timbers, are forming a settlement on the headwaters of the Trinity. This river is navigable for boats of a small size to the point where the settlement will be made, and will furnish an outlet for that region of the country.

Whilst in that Republic I found at McKinney's Landing on Red River, about four hundred miles above the raft a few scattered Disciples, who had come to that country from other parts, with their letters but as there was no congregation in that part of the country to which they could attach themselves, and as they were few in number they were not associated together as a church. I embraced an opportunity however, to call the people of that neighborhood together, and to proclaim to them the gospel.

They generally manifested a disposition to hear, and many of them appeared to be deeply interested in the subject matter of the Christian religion as exhibited, as, on this occasion, it was presented to them. They had been accustomed to hear, and that occasionally, a Methodist circuit rider, whose discourses were characterized by all that mystic superstition peculiar to that class of speakers. The contrast was, of course, striking and well caluculated to excite attention and inquiry. I remained with the brethren about a week, preaching seven times, immersed nine converts to the faith, gathered the scattered sheep, and constituted a church of sixteen members, with a fair prospect of several more. . . Brother McKinney, an old Disciple from the State of Kentucky, who has resided in that country more than twenty years, noted for his integrity, hospitality, and good work as a Christian, is the natural Elder to preside over this little flock. A son of his, who is distinguished for a goodly zeal in the cause of truth, will assist his father in the oversight of the Disciples. The old gentleman has a considerable number of blacks, and they love their master as they would a father. This is an important point on Red River, and a noted landing. It is desired by the Disciples there, that whenever our preaching brethren from any part of the United States, may be in that country, they will not fail to

call at Brother McKinney's, McKinney's Landing, Bowie County, Texas, and preach the gospel there. They will be gladly received and most kindly treated. . . .

G. Gates.[3]

This Hickman's Prairie Church continued until 1847, when the last of the McKinney's moved from that area. In 1845, Collin McKinney removed to near the present Van Alstyne in Grayson County. Other members of the clan preceded and followed him until by 1847, all the group had reassembled at the new location.[4]

This church at McKinney's Landing was not the first church of the Disciples in Texas. The year of Texas Independence, 1836, witnessed two other groups forming. One of those reminded us of the old Baptist Pilgrim Church that came to Texas from Illinois already organized. Mansil W. Matthews[5] and Lynn D'Spain gathered an entire congregation of Disciples together from Alabama, Mississippi, and Tennessee and started for Texas. They were accompanied as far as Memphis by Davy Crockett and a group of his volunteers for the Texas army, who left the emigrant caravan there and hurried on to Texas and their fate in the Alamo. The "Church on wheels and horseback" refused to travel on Sunday, stopped each Sabbath and observed the Lord's Supper. They arrived at Clarksville January 17, 1836, and kept their church life going until 1840, when the group became widely scattered. Matthews and D'Spain located for a time in Nacogdoches County, where they formed another congregation in 1837.[6]

Dr. William Defee came to Texas from Tennessee in 1833, and practiced medicine and preached in Sabine County. He moved to San Augustine County and about 1836, organized a group of Disciples of Christ ". . . in a fresh hewn log hut of Rhoddy Anthony" about four miles from San Augustine. This church was known as old Antioch Church

3 *Millennial Harbinger,* XIII, 238.

4 *Matthews Papers in Christian Courier* for August, 1936, Ft. Worth.

5 See biographical sketch B.

6 W. E. Garrison and Alfred T. DeGroot, *The Disciples of Christ, A History,* 318-319, St. Louis, Mo., 1948.

and every available source points to 1836 as the date of its founding.[7]

Dr. Defee wrote from San Augustine to Alexander Campbell, April 3, 1847:

> Religion is very cold in this region: whole churches of different denominations are become nothing; yet many are seeking the truth, but tradition and superstition are hard to shake off. Many persons wish to read your books, and have come to me to know if I could get any brought on. If you will send some here, they will sell readily, and do much good. . . I wish you to give a notice to the *Harbinger* to any preacher coming to this country, to call and see me.
>
> I live twelve miles from Milani, seven miles from San Augustine, one mile north of the road leading from Milani to San Augustine. Now if any faithful preacher will come and stay among us, [we] shall see that he shall not suffer from anything.
>
> There have been about eighty immersed into the Christian Church in this section, but they are like sheep without a shepherd, gone astray.[8]

In 1858, Dr. Defee moved to Shelby County, two miles from Patroon, where he lived the balance of his life, dying in 1867.

In 1841, Rev. T. W. Cox[9] was pastor of all three of the Baptist churches that organized the Union Association, the first and oldest association of Baptists in Texas. At their annual meeting near La Grange that year, the orthodoxy of Pastor Cox was questioned by Rev. James Huckins from Houston and Galveston. The issue can best be told in Huckins' own words in a letter to the Corresponding Secretary of the Baptist Mission Board dated November 14, 1841. He writes:

> Rev. B. M. Hill.
>
> My Dear Brother: . . . My tour, I assure you, has been one of deep interest, and I trust of some use to the cause of our blessed Redeemer. I attended the Union Baptist Association

7 A Manuscript in the Brite College of Bible Library at Ft .Worth, Texas prepared under the direction of Dr. Colby D. Hall.

8 *Millennial Harbinger,* XVIII, 480.

9 See biographical sketch E. in Chapter III.

holden three miles east of Rutersville. The spot selected was very beautiful, and the scenery surrounding was actually charming. Our camps were pitched on the edge of a broad prairie in a forest of oaks, close by the banks of a clear stream of water. The congregation was large – six churches, all of which, with one exception, have been constituted since March. The minds of ministers, delegates and of the congregation seemed deeply impressed with the presence and power of God. All minds seemed solemn and fixed for the consideration of the great interest of the Association. Everything moved on harmoniously and interestingly until the night of the second day of the Association, when it was plainly discovered that an evil of very dangerous character was amongst us – Campbellism of the most radical form.

It appeared that a minister of our denomination had embraced the sentiments of Campbell, and that during the last few months had in a very artful manner and under a new name, been laboring to infuse them into the minds of our infant churches, and having as he supposed, prepared the way, on that evening he made a bold push to carry out his new measure in the presence of the Association, and thus if possible to gain their silent consent. He was pastor of the church with which the Association was holden, and as pastor of the church he opened its doors for the reception of members according to the mode adopted by Campbellite churches. Three questions were proposed to the candidate and then he was informed that he should be baptized.

Here I felt myself bound to interfere and to propose other questions in order to draw out the religious experience of the individual, but I was stopped by the pastor and informed that my course was not sanctioned by the Word of God, and that I was interfering with the rights of himself and church. I felt it was a case that required to be met with firmness, and accordingly I raised my voice against such a mode of proceeding, and solemnly warned my brethren against the evil which threatened us. I was sustained by every minister present and by the whole Association with the exception of a few Campbellites who had been introduced by the said pastor. Thus Campbellism received a death blow, and I trust forever, so far as the Union Association is concerned.

The pastor has since been excluded from the church and put down from the ministry. This has been induced by the action of the church of which he had been a member in the

United States. He was there excluded for fraud in business transactions.[10]

Thrall says:

> There have been preachers and regular congregations [Disciples or Christian] in Texas since the days of the Republic, but we have no reliable statistics of this denomination.[11]

They seem to have centered largely in Washington and Fayette Counties. The following letter to the editor of the *Millennial Harbinger* was written from Washington County:

> Washington County, Gay Hill, Texas
> April 25, 1841
>
> I am settled as above, and have been sometime searching out the Disciples of the Lord. Yesterday we had a meeting of about ten or twelve brothers and sisters. Some six or eight others will unite with us by faith, repentance, and baptism, as soon as we are fully organized. We have no public speaker; a Dr. Clow, a fine scholar, a pious and zealous brother, and myself do the public speaking. We expect shortly to organize a church, select officers, and make proclaimers of some of the brethren. Will you be so kind as to state some of the facts in the *Harbinger,* and request the teaching brethren, particularly who wish to settle in this land, to visit this country? They will find our congregation a rallying point, and my house a home. There is scarcely any dissension among the various sects here, owing, I think, to their weakness. I am fully persuaded that this is the best field for proclaiming the ancient gospel with success I have seen. Had we a talented speaker of the *right* spirit, I am confident that sectarianism would be nipt in the bud. There is a kind of manly independence among them here (all denominations) that you do not see in the United States.
>
> But, my dear brother, may we meet in a better country, where we shall have a better society, and enjoy the company of Him who dwelt on earth without a habitation, that

[10] The *Christian Index,* January 21, 1842, Quoted by J. M. Carroll, *A History of Texas Baptists,* 164.

[11] H. S. Thrall, *Pictorial History of Texas,* 741.

we might live in the house not made with hands, eternal in the heavens!

John Stamps.[12]

In 1831, Colonel John H. Moore was given a half league of land located on the Colorado River in Fayette County, where he founded the town of La Grange. Col. Moore became the outstanding Indian fighter of the Colonial period and the early Republic and won fame and honor in nearly every military campaign in early Texas history. He was an ardent member of the Disciples and church services of this faith were held at his plantation home. A historian of Fayette County says:

> The building of the first Christian (Disciples) Church in Fayette county was a gift from the well known Indian fighter, Col. John H. Moore, who became an elder in the church. The building was erected on his beautiful plantation, five or six miles north of La Grange. Moore was a zealous member of the church, but he insisted that others follow his example. He took his stand by the side of the preacher where he could command a good view of the congregation. He demanded close attention to the sermon and decorous behavior on the part of the church goers. The church prospered, a large congregation worshipped there each Sabbath. New converts were baptised in the beautiful Rocky Creek near by. The congregation was served by Rev. W. J. Jones. Some of the pioneer families who worshipped there were the Moores, the Hunts, the Phillips, the Perjans, John Killen and Warren Ligon. After the death of Col. Moore and the removal of members to other parts of Texas, the church declined.[13]

The date when this church was founded is not given, but it is very probably after the era of the Republic. Crocket evidently is wrong when he says: "In 1861, they [Rev. P. F. Sullivan and Council Billingsly] organized the first Campbellite Church in Texas at the home of Rodney Anthony about four miles northeast of San Augustine".[14]

12 *Millennial Harbinger*, V. 381.

13 Leonie R. Weyand, *An Early History of Fayette County*, 221.

14 G. L. Crocket, *Two Centuries in East Texas*, 297.

Joel Ponton writes from Navidad, Texas, January 5, 1842:

> We have organized a little congregation in this place on the last Lord's Day in October last, consisting of eight persons; one since has united.[15]

A letter written from Live Oak Well, Fayette County, Texas, May 22, 1845, says:

> There is a small church in Washington County, which meets at Brenham, the county seat. Brothers Samuel B. Giles and Lindsay Rucker are their teachers. One in Fayette which meets at Clear Creek meeting-house. Brother Thomas W. Cox,[16] the teacher. One in Gonzales and Colorado Counties, Brother Joel Ponton is their teacher. There are churches also in Montgomery, Nacogdoches, San Augustine, Jasper, Fannin, and Red River Counties. Of the members belonging to any of the churches I cannot speak for certainty, but they are generally few in number; but the members possess zeal and are respectable in point of Christian knowledge, and are walking in love and harmony, and bearing good testimony for the one faith. In addition to the above named, there are Brother William Stierman (Founder of Perryville, Kentucky), Father Hill, Epherian Deboore, —— Eldridge, —— Clark, and —— Walker. Brother Eldridge immersed seventy or eighty in the summer of 1844, into Christ, who made the good confession and were willing to hear the reproach of Christ.[17]

Just at the end of the Republic, on the second Sunday in September, 1846, Old Liberty Church of Christ was organized by J. B. Wilmeth[18] in the McKinney settlement at Van Alstyne. The charter members were: J. B. Wilmeth and William C. McKinney, Elders; Nancy Wilmeth, Margaret McKinney, Sarah McKinney, Ashley McKinney, D. L. McMcKinney, Collin McKinney Sr., James S. McKinney, Polly McKinney, Eliza S. Milam, Marcus S. McKinney, Collin Mc-

15 *Millennial Harbinger,* XIII, 275.

16 This is the minister that was expelled from the Baptist Association in 1841.

17 *Millennial Harbinger, XVI,* 427.

18 See biographical sketch C.

Kinney Jr., Bettie L. McKinney; and the following slaves: Polina, Ninah, Anderson, Lucinda, and Hannah.[19]

With very few ministers, no conferences or conventions, we find the Disciples at the beginning of statehood, scattered in small organized groups from La Grange and Navidad to Van Alstyne and Red River. They too, like the other Protestant sects, were standing at the threshold in 1836, waiting for the door to open.

BIOGRAPHICAL SKETCHES

A. COLLIN McKINNEY was born in New Jersey in the historic year 1776, April 17. His father, Daniel McKinney, participated in the Boston Tea Party and afterwards was prominent in the American Revolution. In 1780 the family moved to Virginia and then to Kentucky, settling near the present town of Crab Orchard. Collin McKinney moved to Texas in 1824, and lived in Red River County until 1846, when he moved to his last settlement, near the present Van Alstyne, where he died September 8, 1861.

He was a member of the provisional government of Texas, set up in November, 1835, and later in the Convention at Washington, March, 1836, where he was a member of the committee that wrote the Declaration of Independence. He represented Red River County in four congresses of the Republic.

B. MANSIL W. MATTHEWS was born in Kentucky in 1806, but was reared in Tennessee. He returned to Kentucky to study medicine and then settled in Alabama as a teacher and physician. Here he became acquainted with the preacher, Lynn D'Spain, who influenced him to preach. He and D'Spain with a group of their church members, emigrated to Texas early in 1836, settling at Clarksville. A group of the men hastened to join Houston's army and arrived just after the Battle of San Jacinto, but Matthews was made army surgeon and served three months, receiving twenty-four dollars from the government as remuneration; however, he was later paid in land. He represented Red River County in the First Congress at Columbia and the Seventh at Washington.

[19] A. J. Bush, in *Van Alstyne Leader,* July 26, 1923.

He served with the Texas contingent in the Mexican War.

Matthews and D'Spain organized a Congregation of Disciples in Nacogdoches County in 1836 or 1837. In 1844 he moved to Rockwall.

Two of his children married grand-children of Collin McKinney.

C. JOSEPH BRICE WILMETH was born in North Carolina, September 11, 1807. The family moved to McNairy County, Tennessee, and here young Wilmeth married Nancy Ferguson, grand-daughter of Col. Ferguson, of Kings Mountain fame. They moved to Smithville, Arkansas, in 1831, and lived there fourteen years. While living in Arkansas he began to preach in his own house.

He read of the Peter's Colony (Dallas) located on the Trinity River in Texas and in October, 1845, he began his journey to Texas, passing through Pinhook (Paris, Texas), which consisted of a dozen cabins; he camped on the site of present Dallas, December 26, 1845. This Trinity settlement, at the time, consisted of three log houses. They selected their land at the site of the present Grand Prairie, but the Indians were so troublesome they were forced to remove from here and settled at the present McKinney.

He and his sons served in the Confederate Army in the Civil War. Returning to McKinney after the War he spent the rest of his life there, dying January 15, 1892, one day after the death of his wife. Both were buried together in one grave.

3. THE LUTHERANS

The early German immigrants in Texas are not closely associated with any religious group. Many of them had the church associated with the European regime from which they were attempting to free themselves by emigrating to America. Then there were several branches of the Lutheran Church and many of the Germans were Catholic. However, the large waves of German immigration did not reach Texas until after the time of the Republic. A few Germans had been sifting in since the early thirties, but we really begin to associate the Germans with Texas history about 1847-1848.

The earliest record of religious services among the Germans is found in the *Morning Star* of December 24, 1839, which states that two days earlier a German minister had preached to a congregation of emigrants in Houston. The same paper two weeks later announced regular services of the German Protestant congregation every Sunday morning at the home of Mr. Thiel.[1]

Rev. L. C. Ervendberg came to Texas in 1839 from Illinois and stopped in Houston, and he is probably the minister referred to in the *Morning Star*. He is said to have held services in Houston and organized a German Protestant Congregation of fifty-eight with thirty regular members. (Only adults are voting members).[2]

The following year he left Houston and went to the Brazos-Colorado settlements, where he was joined by Dr. Joseph Anton Fisher, a professor of theology from Switzerland. At Blumenthal, on Cummings Creek, Fayette County, they set up a congregation of seventy-two people. From here they founded several other congregations in this section as follows: At Industry with nineteen people; at Wildcat Springs with twenty-nine; at Biegel with twelve; at La Grange with six and at Columbus with six. These places were all in or near Fayette County. They held regular church services and conducted schools in the German language.[3]

In 1844, Ervendberg contracted to go with Prince Solms and his German emigrant organization. He joined him at Indian Point to hold Christmas services. An oak tree was lighted and decorated for the emigrants to replace the familiar fir of Germany. After this he moved on with the Prince to New Braunfels.[4] Here he conducted services regularly every Sunday under a beautiful group of oak trees. A rustic table covered with a white cloth, on which was embroidered a black cross, served the combined purpose of altar and pulpit. The Society's officials sat on a long bench made of a thick board, the rest of the people stood. On October 5, 1845, the German Protestant Congregation was organized by the

1 R. L. Biesele, *History of the Germans in Texas*, 217.

2 Johannes Mgebroff. *Geschichte der Ersten Deutschen Evangelich-Lutherischen Synods in Texas*, 8.

3 *Ibid.*

4 *Ibid.*

election of presbyters and became thus the oldest corporation in Comal County. The Society helped the Congregation build its first church, a frame structure of medium size, which was dedicated March 22, 1846.[5] The following year a church was formed at Fredericksburg and soon others were organized.

It appears that Ervendberg's work was not followed up very well in the Brazos-Colorado country and the religious fervor stirred by him soon abated. When Rev. Mr. Zizelman visited these places a few years later he complained of the lack of piousness among the people. Mr. Zizelman reported that the church in Fayette County would have a desperate battle with rationalism and atheism and the missionaries' subsistence would be very problematical.[6]

[5] R. L. Biesele, *History of the Germans in Texas,* 126.

[6] Leonie R. Weyand, *History of Fayette County,* 212.

CHAPTER VII

Religious Education in the Republic

In the Texas Declaration of Independence, Mexico was charged with neglect in providing opportunities for education, even though there were boundless resources available. There were, however, many private schools during the Colonial period. This was shown by numerous advertisements found in the colonial newspapers. Miss Frances Trask opened her school for young ladies January 1, 1835, at Coles' settlement, and Peter H. Fullenwider had his school at San Felipe as early as 1834. Stephen F. Austin wrote to Josiah H. Bell February 14, 1829, relative to Thomas Pilgrim teaching a school at San Felipe. Austin was pleased with the idea, and had in mind the construction of a school house that would accommodate 100 scholars.[1] He urged Bell to lend his support to the enterprise. Bell approved, but did not think San Felipe the proper place for the location of the school.[2]

The Constitution of the republic stipulated that Congress must provide a school system "as soon as circumstances" permitted, but these circumstances were slow in materializing, and the private schools continued on into the period of the Republic.

The Christian denominations entered Texas in earnest after independence, and practically all of them came with

1 *Quarterly of Texas Historical Association*, XII, 233.

2 Frederick Eby, *Education in Texas*, 107.

a two-fold purpose, evangelism and education. Sometimes education preceded evangelism and sometimes the other way around, but it is safe to say that as a general thing they came together. There appeared to be a general feeling in the Republic that free schools were for orphans, handicapped, and the extremely poor. Primary schools were mostly private, while higher education was for the church or co-operative effort of church and state.[3]

Much of the education during the Republic was the preacher-teacher type, the larger percent of the preachers being teachers. While education was one of their chief aims and explains their purpose in opening schools, there were numerous instances where school teaching was necessary for subsistence. Very few preachers were able to provide for themselves or family through the meager income from their ministerial work. This was supplemented by farming or teaching.

The Sunday School was one of the most important sources of education in Texas. The original Sunday School in its beginning in England was only semireligious. It offered instruction in reading, spelling, manners, morals and religion. The teachers used Bible stories as well as those from common life to develop their moral. For a long time the Sunday School was not connected with any denomination. This movement had much to do with laying the foundation for popular education in England and America. The American Sunday School Union was formed in the United States in 1824. This Union movement grew and did effective work along the frontier and sparsely settled sections.[4]

This union form of Sunday School prevailed in Texas because: first, there was no suitable denominational literature; second, the work was in its infancy; third, the average citizen felt one Sunday School was as good as another; fourth, there were few church buildings, but school houses were available; fifth, preaching was scarce, seldom any denomination had preaching more frequently than once a month; sixth, there were very few good teachers in any community,

3 Virginia E. Rodgers, *Survey of Presbyterian Education in Texas,* 30. M. A. Thesis, Univ. of Texas, (MS)

4 William F. Ledlow, *History of Protestant Education in Texas,* 24. Ph. D. Thesis, Univ. of Texas, (MS)

which meant that all talent must be combined for Christian influence on the youth.[5]

The American Sunday School Union did very effective work in Texas. It was undenominational, with men from all denomiations on its board, and nothing was sent out without the consent of the entire board. Its work was commenced by various conventions and leaders of all the denominations. *The Texas Presbyterian* strongly favored its work.[6]

The Union Sunday School work was maintained at Baylor University until 1854, and the school bought 710 books from the Union.

Mr. James Burke, Agent for the American Sunday School Union, wrote:

> Previous to the admission of Texas into the Union our Association donated, at various times, publications to a liberal amount, for the benefit of the rising generation in this Country. So extensive has been the gratuitous circulation of publications of the Union [American Sunday School Union] in our state that there can scarcely be found a log-cabin in the most frontier settlement, or a shantie on the borders of our prairies, in which is not to be seen one or more of our volumes with the imprint of our Society.[7]

An editorial writer, who signed his name Raikes, had articles in the *Telegraph and Texas Register* for several issues in 1838, praising the work of the Sunday School in Texas. Part of one of these editorials reads as follows:

> The advantages of Sunday Schools are many and obvious. In no country should those institutions be more highly appreciated than in Texas. The great scarcity of ordinary schools renders this mode of instruction more necessary here than in countries better supplied with means of education. In many instances children who have access to no other means of instruction have acquired the elements of an education with almost as much facility in these schools as others have in the common day schools. It is not the hours spent on the Sabbath that is of advantage. A child, who is desirous of learning, and who has the ambition which is possessed

5 *Ibid.*, 31.

6 *Texas Presbyterian*, June, 1854.

7 *Texas Presbyterian*, March 13, 1847, University of Texas.

by most such children, will employ the leisure hours and minutes, that occur during the week in studying the lesson for the succeeding Sunday. . . On every Sabbath each scholar is furnished a new book, which is loaned him to read during the week, and almost any parent who cares anything in regard to the moral welfare of his or her offspring would be solicitous to know the character of the books which they read; and would of course, give them [books] an examination. . . Thus a general circulation would be given to the valuable facts and important truths contained in the excellent collection of books published by the American Sunday School Mission.[8]

The American Bible Society and the American Tract Society both maintained agencies in the Texas Republic and worked along with the American Sunday School Union. All of these had an untold influence upon the moral and religious education of the youth of the Republic, as they worked with and through the local Sunday Schools.

The Texas Bible Society was organized in Houston in 1838, with former President David G. Burnet as one of its most active members. It soon became the largest undenominational, religious organization in the Republic. It announced its purpose as follows:

> The sole object of this institution shall be to encourage a wider circulation of the Bible without note or comment.[9]

An idea of the work of the Texas Society may be had from the following letter written by James Burke:

> To the Editor of the Red Lander: You will doubtless be pleased that at a public meeting held in the City of Austin, it was resolved by the Texas Bible Society to take measures to supply every family in Texas, willing to receive it, with a copy of the Sacred Scriptures; and that one thousand dollars worth of Bibles have been ordered for that purpose from the American Bible Society at New York. We trust that this noble object will be entered upon with ardor and zeal by the friends of the Bible, without respect to sects or denominations, throughout the state, and that it will be

8 *Telegraph and Texas Register,* May 30, 1838.

9 *Telegraph and Texas Register,* December 1, 1838.

> accomplished with all possible dispatch, so that emigrants who may desire to cast their lots among us may know that they are coming to a land of Bibles. Will not editors throughout the country copy this notice, and commend the subject, editorially, to their readers?
>
> James Burke
> Cor. Sec. Texas Bible Society[10]

Several local and county Bible societies were formed to co-operate with the larger organizations. After Texas came into the Union the various denominations were becoming strong enough at certain centers to maintain their own Sunday Schools, and the movement gradually became denominational. *The Texas Presbyterian* of September 27, 1847, estimates that there were at that time, two years after the Republic, 195 Sunday Schools in Texas and almost all of them were Union.

The well informed Thomas J. Pilgrim, who taught a Sunday School at San Felipe as early as 1829, spoke again in 1853, saying:

> Long before the heralds of salvation were permitted to visit our country, the Sabbath School had planted its peaceful standard and was exerting that benign influence which has contributed in no small degree to produce those glorious results which we this day behold.[11]

Martin Ruter came to Texas in 1837 with the purpose of setting up a Methodist College. His early death prevented the realization of his dream, but his two missionary companions, Robert Alexander and Littleton Fowler, received his mantle and began making preparations to complete the task. Alexander and eight others formed a company to find a location and open the school. This location would be free from drinking and gambling. They were to purchase "one league or one-half league of land and to lay out a town". The site located was near La Grange and, by a vote of the company, it was named Rutersville. Rev. John W. Kenney was selected to survey out the lots and a contract was agreed upon

10 *The Red Lander,* February 5, 1846.

11 *Minutes of the Colorado Baptist Association,* 1853; J. M. Carroll, *History of Texas Baptists,* 264.

for the control of the Company.[12] The following article from this contract is illustrative:

> Any one or more of said stockholders of the Company that shall in his or their own person or by any agency whatever encourage directly or indirectly the vending or sale of ardent spirits (unless by a Physician or Apothecary medicinally) or any species of gaming or gambling either on his or their own premises or in any other place or manner within the limits of said town or body of land, he, she, or they shall forfeit to said Company all his, her, or their claim, title or interest to or in said stock or land without any recourse for damages from said Company.[13]

This contract was signed June 25, 1838, by A. P. Manley, William P. Smith, Robert Alexander, F. W. Hubert, C. B. Howard, Franklin Lewis, Robert Chappell, Lindsay P. Rucker, J. W. Master.

Lots were offered for sale at twenty-five dollars per one-half acre to six hundred dollars for eighty acre blocks. Dr. Ruter's family was offered a suitable building, provided they would settle in the town. A committee was appointed to prepare a pamphlet for advertising the town, and also to prepare a memorial to Congress for an Act of incorporation for the college. Provision was made for digging a well in the center of the town and a lot offered "each Orthodox Denomination of Christians" that would build a suitable house of worship. Acreage was also donated for both male and female academies. Further provisions were also made for the church and camp grounds, as well as a graveyard.[14]

A charter, which Dr. Ruter had drawn, was presented to Congress, but it was rejected. Rev. D. N. V. Sullivan had already begun a small school in the village.

In 1839 Chauncey Richardson was selected as president of the new college, and through him a new effort was made for a charter from Congress. After much effort and an agreement to remove any sectarian control of the school the charter was granted February 5, 1840, and also a grant of four leagues of land. Congress approved of Richardson for

12 *Quarterly of Texas Historical Association*, II, 124.

13 Lide, *Robert Alexander and the Early Methodist Church in Texas*, 44.

14 *Ibid.*, 45.

president and set up a chair of government at the request of the board and this may have been for the purpose of getting the land donation.[15]

The members of the first board of trustees were all Methodists. The following constituted the board: John Rabb, Treasurer, Andrew Rabb, John H. King, James Lester, W. S. Smith, Jonas Randall, Joseph Nail, Dr. A. P. Manley, Dr. W. P. Smith, Thomas Fisher. There was a group known as honorary trustees as follows: Hon. James Webb, Francis Moore, Robert Alexander, William Menefee, G. W. Barnett, R. B. Jarman. The faculty was all Methodist also: Chauncey Richardson, A.M., President; Charles W. Thomas, A.B., Tutor; Martha G. Richardson, Preceptress. There were sixty-three students enrolled this first year (1840).[16&17]

The Houston Telegraph of April 10, 1839, carried an article about the new town of Ruterville, giving its location, size, and attractive features. At that time it had a population of thirteen families, with many others expected, as the town was only about six months old. Private donations at that time consisted of 24,633 acres of land, $2210 in good money and $3500 in subscriptions.

The school was technically non-sectarian, but the Methodists controlled it and were most active in its interests. It began with plenty of resources, but these were disposed of early, before they reached their real value.

At the end of the Republic the school was in a prosperous condition. Later it was consolidated with the Texas Military Institute of Galveston and then both were put in the hands of a committee set up by the state legislature to establish a suitable memorial to honor the Mier and Dawson soldiers, so many of whom were from this section.

Rev. J. W. P. McKenzie, in Methodist history, was to North Texas what Robert Alexander was to South Texas. He came to Texas in 1839 and opened his school four miles west of Clarksville in 1841. It was a log house and it began with sixteen boys. Later it was made a co-educational college and became one of the outstanding private schools of

15 Ledlow, *Protestant Education in Texas*, 137.

16 *Quarterly of Texas Historical Association*, II, 124.

17 The charter, as given in Gammel, *Laws of Texas*, II, 425, lists the trustees slightly at variance from the list given by Julia Lee Sinks in the *Quarterly*.

the Republic. In a short time it had three hundred students and four buildings. It was always intensely religious with all the students gathered in religious services at chapel hours at 4 A.M., 8 A.M., and 7 P.M. Room, board and tuition was quoted from twelve to fifteen dollars per month.[18] This college continued to flourish until the Civil War.

Dr. J. H. McLean, who was a student at McKenzie College in its eary days, describes life at the college as follows:

> There were nine professors and tutors, over three hundred pupils and, with very few exceptions, all boarded in the institution. I can never forget my first night at the college, when at a very inopportune hour — 4 A.M. — the college bell pealed out of the stillness of the night, calling us to chapel for morning prayer. This exercise consisted of a scripture lesson, lecture, song and prayer. It was then in the dead of winter, crisp and cold, and yet 'Old Master' [McKenzie] was seen, candle in hand, wending his way to the chapel in his shirt sleeves and slippers, while the girls and boys were wrapped in shawls and blankets. His plea for this practice was that it was a health measure, a morning air bath. . . Chapel services over, four successive tables were then served for breakfast by candle light. Similar chapel services were held at 8 A.M. and in the evening. There was also prayer meeting on Thursday night. In addition to these stated religious exercises, the environment was kept free from all contaminating influences, so much so, that the writer during a stay of nearly six years never heard an oath nor saw a bottle of whiskey or a deck of cards.[19]

McKenzie College was known as the poor boys' school. No boy was ever turned away because of lack of funds and yet the school was supported entirely from tuition and fees. Dr. McKenzie's books showed at the time of his death that he had contributed over $30,000 to students that was never repaid.

Another Methodist supported school was Wesleyan College at San Augustine, which had a very checkered and exciting career. The prime mover in the founding of this school was Rev. Francis Wilson. All in all, he raised $20,000 in cash and considerable land. A handsome, three-story building was

18 Phelan, *History of the Methodist Church in Texas*, 288.

19 *Ibid.*, 405.

erected. The school was started in 1842, but did not open its doors to students until 1844.[20]

The *Red Lander* for November 25, 1843 gives the opening date of Wesleyan College as the first Monday in December, 1843. The faculty is listed as:

Rev. L. Janes, President.
Mrs. S. H. Janes, Principal of Female Department.
Miss J. H. Smith, Assistant Principal.

This issue of the *Red Lander* then lists the text books and tuition rates.

The charter was granted by Congress January 16, 1844. The *Red Lander* for April 6, 1844, gives the entire charter. The issue for May 18, 1844, reports about 150 students as of May 1, and remarks further: "The progress of the college has, we think, been unexampled in the history of similar institutions in the South and West".

San Augustine University had been chartered in 1837 and the government had granted it four leagues of land. It was nonsectarian. The first Board of Trustees did nothing for two years except to rent the building to a Presbyterian, J. M. Rankin, for an academy. Then under the inspiration of A. W. Canfield, editor of the *Red Lander,* the board was reorganized with one Roman Catholic, a free thinker, a Presbyterian, a Cumberland Presbyterian, a Methodist, two Baptists, two Episcopalians and four non-church members. This board elected Rev. Marcus A. Montrose, Presbyterian minister, president in 1842.[21]

Montrose was opposed to the Church controlling education and was not in favor of free public education, but rather advocated state aid in supplementing income from tuition and fees. However, he did not express his opposition to church controlled schools until after his sad experience at San Augustine. By the end of the year, 1843, the Presbyterians had control of the school and undertook its support.

San Augustine University opened September 5, 1842. This was one year prior to the opening of Wesleyan and rivalry between them soon developed. In speaking of its progress and enrollment the *Red Lander* stated:

20 George L. Crocket, *Two Centuries in East Texas,* 307. B. W. Martin, *Some Early Educational Institutions of East Texas,* 33. M. A. Thesis, Univ. of Texas (MS)

21 William S. Red, *History of Presbyterian Church in Texas,* 221.

> Yet the number might be easily doubled if the little petty differences, which seem to exist between the different denominations of Christians could be settled.[22]

The article further states that the school may be short lived if this trouble is not settled.

Much of this dissension came from a debate between Montrose and a Methodist preacher, recently from the United States. Montrose was assailed because of his advertising "more education in less time", and his use of upper classmen for instructors instead of more teachers. Montrose's temper appears to have been a handicap to him. The *Red Lander* says: "At a called meeting of the Trustees of San Augustine University, it was decided, after a very full examination of the unfortunate transaction between Messrs. Montrose and Tabor, that President Montrose acted with more haste than perhaps his personal safety required".[23] This refers to Montrose arming himself for, as he termed it, protection. San Augustine University had been granted four leagues of land, and when Wesleyan applied for a grant it was refused. This only added fuel to the flame. Montrose, feeling he had been criticised unjustly, resigned the presidency. Mr. Montrose was elected President of the newly organized University of Nacogdoches. After one year there he went to Anderson, in Grimes County, where he taught about three years. He then moved to La Grange and later to Panola County, where he died in 1855.[24] Montrose was succeeded in San Augustine University by Rev. James Russell, who, a short time later, became editor of the *Red Lander*. The rival paper was the *San Augustine Shield*, and Rev. F. H. Blades was editor of it and also president of Wesleyan College and the feud increased. Rev. Francis Wilson, the real founder of Wesleyan, denounced the *Red Lander*, in a sermon, as being unfair to the Methodists and he is reported to have shouted, "down with the *Red Lander*". The *Red Lander* replied with a two-column answer which concluded as follows:

> We need hardly ask the question – does the Methodist Church applaud this conduct of one of her elders? Every

22 *Red Lander*, April 29, 1843.

23 *Red Lander*, June 24, 1843.

24 George L. Crocket, *Two Centuries in East Texas*, 302.

man of common sense knows they do not. He acts not by 'authority'. The head and front of our offending is not that we have said ought against the Methodist Church or her ministers, but it is because we have even been and are still the advocate of the University of San Augustine. This is the grand secret, the prime cause why the shafts of persecution are levelled against this journal. But if, by reason our advocating the University, we are brought into opposition to the interests of Wesleyan College, we ask if it is a consequence of our own making? Were we not strongly advocating the University before the Wesleyan College was ever thought of?

If our avowed enemies will, while exhorting the people to, 'down with the *Red Lander*'! because it supports the University, let them know that its editor subscribed one hundred dollars toward rearing the Wesleyan College and has frequently attended to it in the most favorable terms in his journal and we anticipate no danger, or sudden death from their attacks.[25]

Blades resigned editorship of *The Shield* to devote his full time to Wesleyan College and he was succeeded in the editorship by Henry Kendall. The heated rivalry now centered in the newspapers and finally came to blows. Kendall shot and killed Russell August 10, 1847. This tragedy ruined both schools. Out of the wrecks of these schools came the University of Eastern Texas, which was purely nonsectarian.

Out of the fourteen Presbyterian ministers in Texas during the Republic nine were teachers.[26] Of this group the most ardent apostle of education was Daniel Baker and while he lived to see his fondest dream partially realized in the founding of Austin College, it was after the end of the Republic.

The Baptists also had many preachers and others that taught private schools during the Republic. Among these schools were the following:

Isaac Reed, Old North Church near Nacogdoches, 1838.
James Pruitt, Brazos County, 1839.
Stephen Chandler, Neuces Town, 1840.

25 *Red Lander*, September 23, 1843.

26 Virginia E. Rodgers, *A Survey of Presbyterian Education in Texas*, 30. M. A. Thesis, Univ. of Texas (MS)

E. A. Biggs, Fort Bend County, 1841.
Z. N. Morrell, Fayette County, 1842.
Herod Smith, Boonville, 1842.
J. B. Wilkins, Brenham, 1842.
Thomas J. Pilgrim, Houston Academy, 1842.
James Stribbling, Lavaca County, 1843.
James Huckins, Galveston Academy, 1844.[27]

The Baptist Education Society was organized in 1841. It was to begin preparations immediately for the establishment of a Baptist educational institution. The Mexican invasion delayed the plans for about two years, but this society located the school at Independence and named it Baylor University, and it was chartered by the Republic in 1845.

There were not more than two hundred Episcopalians in Texas when they began their missionary work, but every Episcopal Minister was a teacher. Rev. Caleb Ives began his school at Matagorda before he organized his church at that place. Richard Salmon, R. M. Chapman, Benjamin Eaton and Charles Gilette were all teachers and founded schools in Houston and Galveston.

The second recommendation made by the first Episcopal bishop to Texas (Bishop Freeman) was "that a school be established for the education of the children under church auspices".[28]

Two Episcopal ministers, Ives and Gillette, with the Methodist Chauncey Richardson and the Baptist R. E. B. Baylor, made a study of ways and means to further education in Texas and called the first convention of the Friends of Education. This organization constituted the most vital force in creating public sentiment for school legislation, and in the early period of statehood bore fruit in getting passed the early school laws of Texas.[29]

The number of private schools in the early days of the Republic might be approximated by the notices in the various newspapers. In the year 1840, we find the following schools mentioned:

27 Carl B. Wilson, *History of Baptist Educational Efforts in Texas*, 44. Ph. D. Thesis, Univ. of Texas (MS)

28 Dubose Murphy, *History of Protestant Episcopal Church in Texas*, 23.

29 Frederick Eby, *Education in Texas*, 245, 263.

Mrs. Gibbs and Daughters, Quintana
Independence Female Academy
Washington Academy
Brazoria Male and Female Academy
San Augustine Female Academy
Plum Grove Select School, Fayette County
Miss Humphrey's School, Austin
Velasco Male Institute
Mrs. Stewart's Seminary, San Augustine
Mt. Rosa School, Eight miles West of Washington.

Numerous others were in existence as shown by personal letters and other writings.

The Masonic Lodge closely followed the church in advocating education in Texas. The results of the work of this organization were only beginning to become recognized during the Republic. The story of education in Texas during the early period of statehood cannot be told without giving the Masonic Lodge a prominent place.

From the numerous applications for public land grants it appears quite evident that the educators of the Republic expected the state to aid and cooperate with them. Out of seventeen schools chartered by Congress during the Republic, seven received grants of land. These schools are as follows:

School	*Chartered*	*Grants*
Independence Academy	1837	
University of San Augustine	1837	4 leagues
Washington College	1837	
DeKalb College	1837	4 leagues
Union Academy	1840	
Rutersville College	1840	4 leagues
Galveston University	1841	
McKenzie College	1841	
Guadalupe College	1841	4 leagues
Trinity College	1841	
Marshall University	1842	4 leagues
Wesleyan College	1844	
Herman University (not located)	1844	1 league (later 4 leagues, German)
Baylor Universiy	1845	

School	*Chartered*	*Grants*
Rusk County Academy	1845	
Matagorda University	1845	
Nacogdoches University	1845	4 leagues.[30]

The valedictory remarks of Governor Sam Houston on the occasion of his retirement from the Presidency of the Republic December 9, 1844, were:

> My countrymen! Give to the rising generation instruction. Establish schools everywhere among you. You will thus diffuse intelligence throughout the mass – that greatest safeguard to our free institutions. Among us, education confers rank and influence – ignorance is the parent of degradation. Intelligence elevates man to the highest destiny, but ignorance degrades him to slavery.[31]

This same sentiment had motivated the life and labors of all the old preacher-teachers of the Republic from Peter Fullenwider to Daniel Baker.

30 Frederick Eby, *Education in Texas,* 204.

31 William Carey Crane, *Life and Select Literary Remains of Sam Houston,* 333; *Texas National Register,* December 14, 1844.

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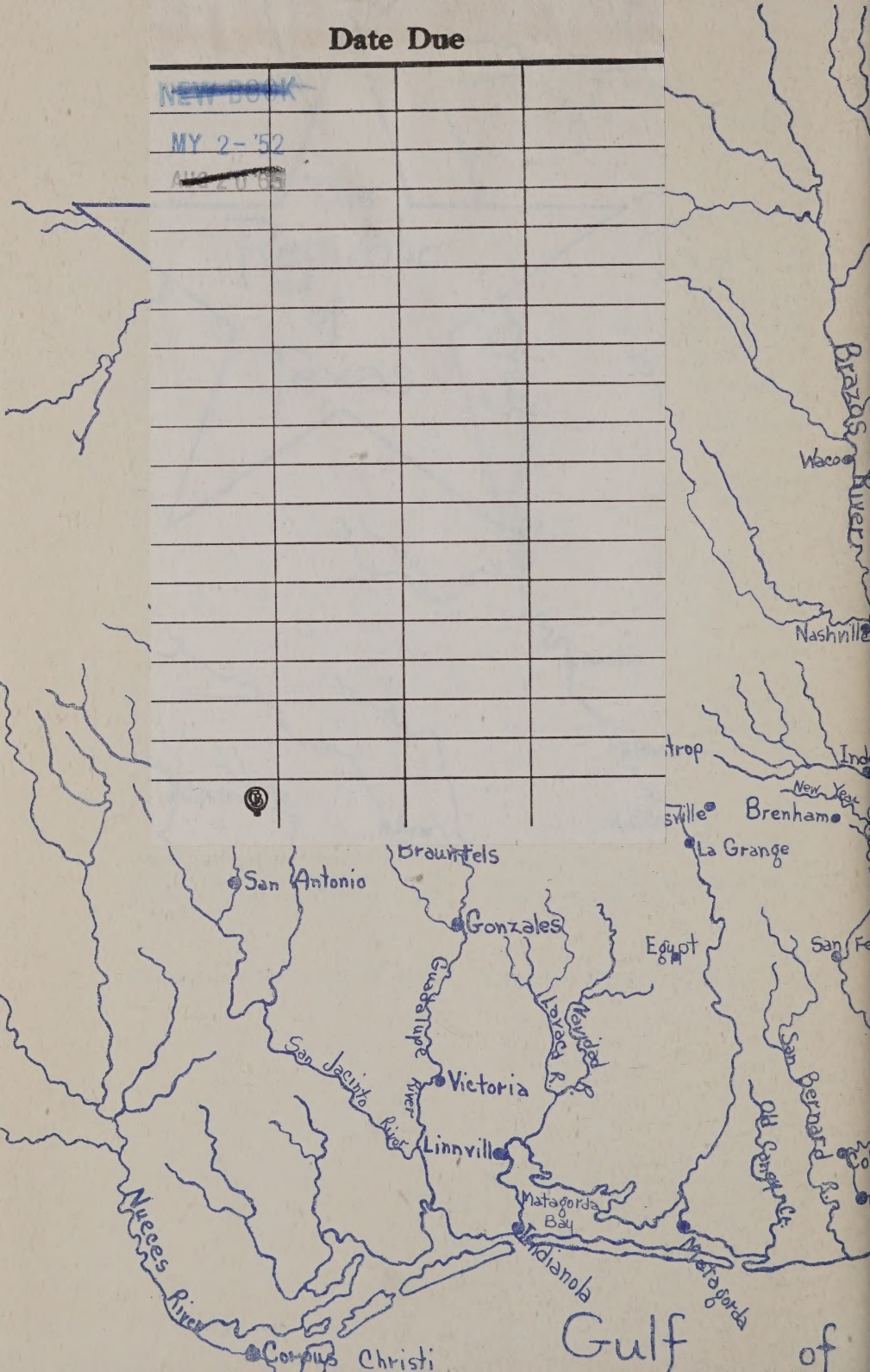
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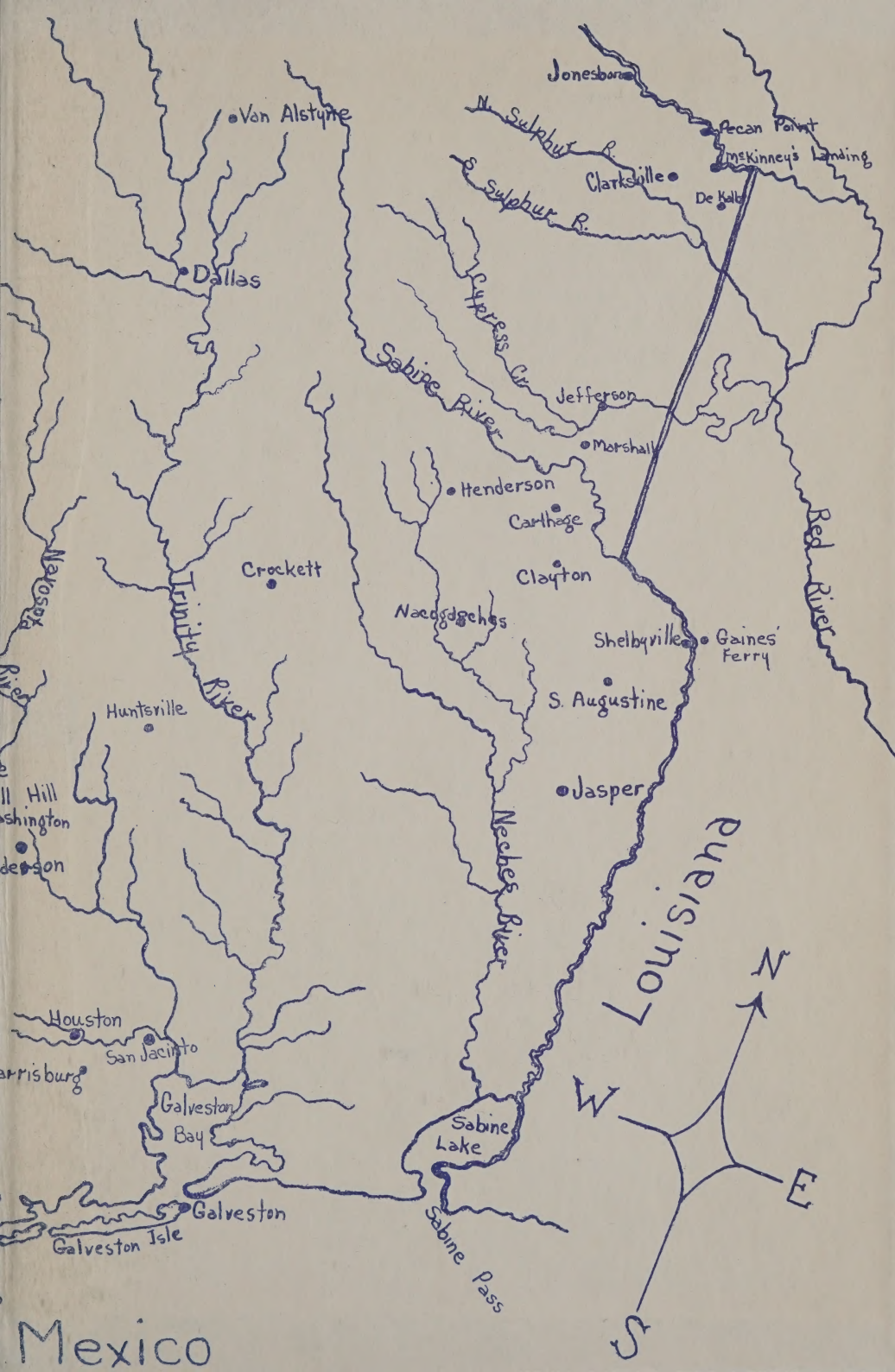
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